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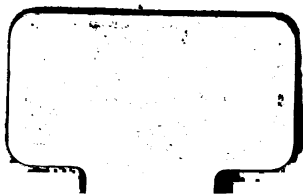
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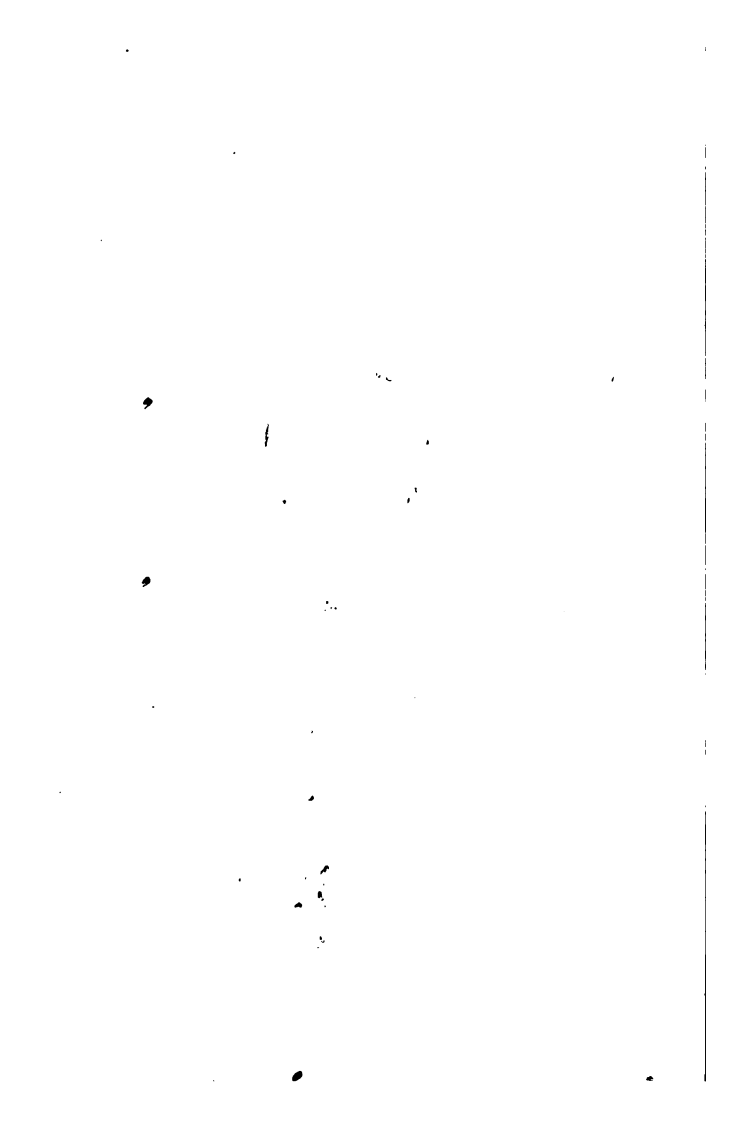
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A
K E Y
TO
PART SECOND
OF
HILEY'S PRACTICAL ENGLISH
COMPOSITION.

BY THE AUTHOR.

LONDON
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PREFACE.

THE present work is intended for two classes of persons, — for teachers and for *private* adult students.

To the former, it supplies the means of testing at once the accuracy and neatness of the Exercises submitted to their examination.—For obvious reasons, the **Key** should be reserved for the teacher's exclusive use ; and, if possible, be unknown to the pupil.

To *adult private* students, however, not possessing the advantage of a master, the **Key** becomes almost indispensable. But with reference to such students, the following caution cannot be too strongly insisted upon ;—*Avoid consulting the Key* till you have *earnestly and independently completed each Exercise*, according to the respective directions. *Then*, and not till then, the **Key** can be called into requisition, to verify the accuracy of your own efforts. Should your production be im

perfect, hesitate not to write it over again ; — for the *quality*, and not the quantity, is the point at which you should aim.

Experience has shown that the series of exercises, to which this Manual forms the Key, may, in the hands of a skilful teacher, be found very beneficial in a great variety of ways. And, as it embraces a course of practical lessons, illustrated by easy and appropriate models on many interesting subjects, no work possesses equal claims for preparing youth to undergo with credit the recently appointed Governmental Examinations. As a whole, indeed, it is calculated to induce habits of verbal discrimination—careful analysis—appropriate classification—and compact arrangement,—the very constituents of tasteful composition.

Thorp-Arch-Grange, near Tadcaster,

Jan. 1, 1859.

KEY

TO THE

SECOND PART

OF

ENGLISH COMPOSITION.

BOOK I.

CHAPTER I. INTRODUCTORY EXERCISES.

LESSON 4.—p. 12.

24. a. Exercises on Generic and Specific Difference.

<i>Object.</i>	<i>Genus.</i>	<i>Specific Difference.</i>
<i>Man</i>	is an animal	endowed with reason.
<i>Horse</i>	a quadruped	with hooved feet and flowing mane.
<i>Bird</i>	an animal	with wings and two feet.
<i>Fish</i>	an animal	with fins for swimming.

b. 1. A *Zebra* has stripes on his back, but a *Horse* has not.

2. A *Goat* has hair, but a *Sheep* has wool.

3. A *Whale* is a large fish, its flesh not fit to be eaten; — a *Salmon* is a much smaller fish, its flesh is reddish and fit to be eaten.

4. A *Tiger* is without mane, and its back is striped; — a *Lion* has a mane, but its back has no stripes.

5. A *Kite* is a bird of prey, about the size of a hawk; — an *Eagle* is also a bird of prey, but much larger than a kite.

6. A *Bee* is a honey producing insect, armed with a sting; — A *Butterfly* does not produce honey, and has no sting.

LESSON 5. — p. 12.

Exercises on Definitions.

1. Definition of Words.

25. 1. *Temperance* is the due restraint of our appetites and passions.

2. *Industry* is a diligent application to any object.

3. *Perseverance*, continued application till we have accomplished our object.

4. *Frugality* is the careful husbanding of our property and resources.

5. *Conscience* is the innate principle which approves or disapproves our actions.

6. *Truth*, an exact adherence to facts.

7. *Justice*, the principle which regulates what is fair and equitable both to ourselves and others.

8. *Compassion*, *Sympathy* for others in affliction.

9. *Pride*, an inordinate self-esteem.

10. *Avarice*, an insatiable covetous desire of increasing one's property.

11. *Lying*, asserting fiction as truth.

12. *Envy*, a feeling of malignity at another's prosperity.

2. Definition of Things.

	Object.	Proximate Genus.	Specific Difference.
26.	1. A <i>Sheep</i>	is a <i>quadruped</i>	covered with <i>wool</i> .
	2. A <i>Horse</i>	is a <i>quadruped</i>	with a <i>flowing mane</i> and <i>hide covered with hair</i> .
	3. An <i>Eagle</i>	is a <i>bird of prey</i>	<i>soaring high</i> in the sky.
	4. A <i>Shark</i>	is a large voracious <i>fish</i>	with a <i>large mouth</i> and <i>sharp teeth</i> .
	5. A <i>Lemon</i>	is a <i>fruit</i>	of a very <i>acid taste</i> .

<i>Object.</i>	<i>Proximate Genus.</i>	<i>Specific Difference.</i>
6. A <i>Watch</i>	is a <i>piece of mechanism</i> indicating the time	<i>suited for the pocket.</i>
7. An <i>Egg</i>	is the <i>germ</i>	which contains the <i>embryo</i> of the same species.
8. <i>Silver</i>	is a <i>metal</i>	of a <i>white shining colour.</i>
9. A <i>Forest</i>	is a large <i>uncultivated tract of land</i>	<i>covered with trees.</i>
10. A <i>Cottage</i>	is an <i>humble habitation</i>	containing only <i>one or two rooms.</i>
11. A <i>Park</i>	is a large <i>extent of land</i>	<i>artificially laid out and enclosed.</i>
12. A <i>Garden</i>	is a <i>cultivated plot of ground</i>	containing <i>vegetables, fruits, &c.,</i> for the use of man.

LESSON 6. — p. 13.

Analysis of Words.

1. *Things.*

27a. 1. A *Bird* is a *winged animal*, with two feet, and able both to fly in the air and to walk on the ground.

2. A *Fish* is an animal possessing gills and fins, the former enabling it to live, and the latter, to move in water.

3. A *Reptile* is a creeping animal with several feet.

4. A *Clock* is a large and *stationary* piece of mechanism

1. A *Quadruped* is a *four-footed animal* inhabiting the earth only.

2. A *Bird* has wings and feet, by which it can fly in the air, and also walk upon land.

3. A *Quadruped* is an animal with four feet by which it walks.

4. A *Watch* is a small *portable* piece of mechanism for

used to indicate the lapse of time. pointing out the hour.

5. A *Bed* is a four-post frame-work, with a stuffed mattress, to sleep on.

5. A *Sofa* is a long seat, with cushions, to rest on.

6. A *Field* is a piece of cultivated land, either arable or meadow, enclosed.

6. A *Garden* is a cultivated piece of ground occupied with herbs, fruits, or flowers.

7. A *Canal* is an artificial stream of water.

7. A *River* is a naturally formed current of water, between two hills.

8. A *Castle* is the fortified residence of a noble.

8. A *Mansion* is a manor-house, or the elegant dwelling of some of the gentry.

2. Words.

b. 1. *Geometry* is the science which treats of the measurement of lines, surfaces, and solids.

1. *Algebra* is the science of calculating by means of *symbols* or *letters*.

2. A *Lie* is a false statement made, with a *direct intention* to deceive.

2. A *Mistake* is an error, accidentally asserted, but without any intention of deceiving.

3. *Ambiguous*, anything not defined with sufficient clearness to enable us to distinguish its precise meaning.

3. *Equivocal*, having a double signification *designedly* given, thereby rendering the statement doubtful except to the speaker.

4. *Prudence*, knowledge applied to *practice*.

4. *Wisdom*, the power of *judging rightly*, independently of practice.

5. *Pride* is an inordinate *self-esteem*.

5. *Vanity* is a conceitedness in *petty* things, desiring the *esteem of others*.

6. *Frugality*, the proper management of affairs, so as to preserve what without care and system would be lost.

6. *Avarice* is a greedy desire for gain, for the sake of hoarding up.

7. *Decision* is the quality by which we can, *after examination*, be firm and settled in our opinions and conduct.

8. *Presumption*, a blind or headstrong determination to any course of conduct.

7. *Obstinacy* is an unreasonable adherence, without examination, to an opinion, purpose, or system.

8. *Confidence*, the steady reliance either on the veracity or integrity of another, or in any fact.

LESSON 7.—p. 13.

Analogy.

28. 1. The *Wings* of a bird and the *Legs* of an animal.

The *Wings* of a bird enable it to move aloft in the air;—the *Legs* of an animal enable it to pursue its course upon the earth.

2. The *Wheels* of a carriage and the *Sails* of a ship.

The *Wheels* of a carriage are contrived to assist its motion on the road;—the *Sails* of a ship, to impel it through the waves.

3. The art of *Painting* and the art of *Writing*.

The art of *Painting* enables us to convey to others the *outward lineaments* of an object;—the art of *Writing* enables us, by means of certain characters, to convey to others our *thoughts* and sentiments on an object, as well as a description of it.

4. *Genius* and the *Sun*.

Genius is that faculty of the soul which illuminates everything which it discusses. The *Sun* is the luminary which gives light and heat to the planets.

5. *Intoxication* and *Insanity*.

Both *Intoxication* and *Insanity* render a person *unconscious* of his actions. The one by inflaming the brain with ardent alcohol; the other by subjecting the individual to the influence of some internal disarrangement.

6. *Darkness* and *Affliction*.

Darkness prevents us attending to our affairs. *Affliction* renders us *incapable* of business. The former buries every object in obscurity, hindering us from carrying out our concerns from a want of light. The latter so absorbs the mind in deep distress as to prevent our turning it to any other object; while both completely prevent our attention to business of any kind.

7. *A Tree* and an *Animal*.

A *Tree* is a living *vegetable* production, but unable to move from its place; an *Animal* is a living *corporeal* creature, capable of *locomotion*.

The one is provided with roots and leaves through which it imbibes the juices, &c., suitable for its sustenance; the other with a mouth and stomach which supply it with proper nourishment for its support.

8. *Food* and *Education*.

Food is intended to nourish and strengthen the body; *Education* to strengthen the mind, and discipline the passions.

9. The *Gills* of a fish and the *Lungs* of a quadruped.

The *Gills* of a fish enable it to exist in water; the *Lungs* of a quadruped enable it to live and respire in the air. The one extracts from the water the air necessary for existence; the other inhales the air in which it moves.

10. *Comfort* and *Light*.

Comfort is a cheering brightness in the heart of man; *Light* is a brightness enlightening the outer world. The one cheers and vivifies the *inner*, and the other the *outer* existence; while both make us glad and happy.

LESSON 8. — p. 15.

Definition and Judgment.

30. 1. *Definition*.—*Flattery* is praise given in a greater degree than the object of it is entitled to.

Judgment.—We should be careful not to credit *everything* spoken in our praise, as many in offering their adulation have an interested motive, and that very often a base one.

2. *Definition.* — *Industry* is a diligent application to any object.

Judgment. — Every one should laboriously pursue his business; since, by that means, our endeavours are generally crowned with success.

3. *Definition.* — *Temperance* is the proper restraint of our passions and appetites.

Judgment. — Every man should avoid excesses, as they disarrange both mind and body.

4. *Definition.* — *Piety* is reverence of God and affection for parents and relatives.

Judgment. — It connects preparation for heaven, with the comfortable and honourable discharge of those obligations implanted in us by Providence.

5. *Definition.* — *Virtue*, doing our duty to our neighbour in opposition to all temptations to the contrary.

Judgment. — Every one should carefully follow the path of duty, since it is productive of so much inward satisfaction and happiness.

6. *Definition.* — *Friendship* is an affectionate union of two persons, of nearly the same situation in life, and the same sentiments.

Judgment. — Since our joys are so increased, and our sorrows so much abated when shared by a sincere friend, it is no wonder that we find few people of sentiment without one.

7. *Definition.* — *Charity* is a practical solicitude for the welfare of others.

Judgment. — This is one of the most important and extensive of the Christian Graces, and affords to the mind the highest comfort.

8. *Definition.* — *Courage*, that state of mind which can view danger without alarm.

Judgment. — Some degree of courage is absolutely necessary for every man to be virtuous.

9. *Definition.* — *Perseverance* is a continued application with a view to success.

Judgment. — However slowly we may progress in an undertaking, we should never give it up, remembering that every little done, brings us nearer its completion.

LESSON 9. — p. 16.

Definition and Judgment.

1. *Definition.* — *Truth*, An adherence to reality.

Judgment. — Truth is important both to the narrator and hearer.

2. *Definition.* — *Falsehood*, A departure from reality.

Judgment. — Prejudicial both to general and individual interests.

3. *Definition.* — *Sloth*, Sluggishness of mind and body.

Judgment. — Prejudicial to health, and every kind of business.

4. *Definition.* — *Cleanliness*, Bodily purity.

Judgment. — Contributes to health and comfort.

5. *Definition.* — *Humility*, A low estimate of one's self.

Judgment. — A good incentive to real advancement.

6. *Definition.* — *Envy*, A mean depreciation of another's merits.

Judgment. — The source of constant irritation and annoyance.

7. *Definition.* — *Resentment*, The union of anger and revenge.

Judgment. — A disposition utterly at variance with the Christian injunction of Forgiveness.

8. *Definition.* — *Order*, The methodical arrangement of things.

Judgment. — Most contributive to comfort and despatch.

9. *Definition.* — *Happiness*, That state of mind and body harmonising with God's appointed course for producing agreeable sensations.

Judgment. — That state to which every individual ought to aspire, as the best appointed by our Creator.

CHAPTER II.

STRUCTURE AND SEQUENCE OF SENTENCES.

LESSON 11. — p. 21.

Structure of Sentences.

39. EXERCISES. — 1. *A long sentence divided into five smaller ones.*

a. In the volumes of sacred history there is an impartiality of narrative, which is an undoubted characteristic of truth. — *b.* If we read the lives of Plutarch, or the history by Livy, we soon discover that these writers composed their works under the influence of many prejudices in favour of their respective countries. — *c.* A veil is thrown over the defects of their heroes, but their virtues are placed in a strong light, and painted in vivid colours. — *d.* In the Scriptures, on the contrary, both of the Old and the New Testament, the strictest impartiality prevails. — *e.* The vices of David, Solomon, and their successors, are neither concealed nor palliated.

2. *The following sentences are rendered uniform according to Rule 7, No. 38.*

1. *Active verbs.* — We place the works of Pagan writers in their proper situation, and give them an additional value by making them subservient to the cause of religion, and the illustration of divine truth.

2. *Passive construction.* — In the Holy Scriptures the characters of persons are faithfully sketched, and the effects of the passions are represented without reserve or concealment.

3. *Active construction.* — The art of writing preserves the memorials of truth, and imparts an accurate knowledge of its records to successive generations.

LESSON 12. — p. 22.**Paragraphs.**

40. EXERCISES. — *a. The sentences arranged into four distinct paragraphs.*

1. When Socrates was asked why he had built for himself so small a house, "Small as it is," he replied, "I wish I could fill it with friends." These, indeed, are all that a wise man would desire to assemble; for a crowd is not company, faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love.

2. It is related of Pythagoras, an eminent philosopher of antiquity, that before he would admit any one as a pupil into his school, he was accustomed to inquire, who were his associates; justly concluding, that those who would keep bad company would not be much profited by his instructions.

3. When any of his courtiers attempted to inflame Antoninus Pius with a passion for military glory, he would answer, that he more desired the preservation of one subject than the destruction of a thousand enemies.

4. Every man is fastened to some spot of earth, by the thousand small threads that habit and association are continually binding over him. When the Canadian Indians were once solicited to emigrate, "What!" they replied, "shall we say to the bones of our fathers, arise and go with us into a foreign land?"

b. Sentences arranged into three distinct paragraphs.

1. *Optics.* — This is a beautiful and interesting branch of science, for it relates to the properties of light, which is the most rapid, subtile, and divisible of all bodies; and to the structure of the eye, the most wonderful organ of the human frame. Optics explains the manner in which vision is effected, assigns the reasons of the several alterations which the rays of light undergo in the eye, and shows by what causes objects appear at different times greater or smaller, more

distinct or confused, nearer or more remote. In this extensive signification, the science is considered by Sir Isaac Newton in his work on this subject.

2. Optics is commonly divided into two parts : *Dioptrics*, under which term is included whatever relates to the appearance of bodies seen through transparent substances, as fish in water; and *Catoptrics*, from a Greek word, signifying a *looking-glass*, which relates to seeing bodies by reflected light. To these may be added a third, which treats of the causes and varieties of colours, observable in all bodies.

3. The more the properties of light are investigated, the more astonishing they appear. A succession of the particles, following each other in a straight line, is called a ray of light ; and this ray, in whatever manner its direction may be changed, whether by refraction, reflection, or inflection, always preserves a rectilinear course till it be again changed ; neither is it possible to make it move in the arc of a circle, ellipsis, or other curve. As a proof of this we cannot see objects through a crooked tube.

CHAPTER III.

VARIETY OF EXPRESSION.

SECTION I.

LESSON 14. — p. 26.

43. *Rule 1. EXERCISES. — The PARTICIPLE substituted for the conjunction.*

1. Most of his attempts *having failed*, he has ceased to plan new ones.

2. Alexander the Great, *having ascended* the throne, was eager to pursue the ambitious projects of his father with regard to Persia.

3. *Being called* to the exercise of the sovereign power at an early age, *he evinced* a great knowledge of government and laws.

4. Bernard, *being armed* with the authority of the pope, *fanned* the flame of military fanaticism.

5. *Fixing* my eyes on different objects, *I soon perceived* that I had the power of losing and recovering them, and that I could, at pleasure, destroy and renew this beautiful part of my existence.

44. *Rule 2. EXERCISES. — The CASE ABSOLUTE substituted for the verb and conjunction.*

1. *Having returned* from the excursion, *he diligently employed* the remainder of the evening in study.

2. The waters of the lake *having been swollen* by the continued rains, the Neva inundated the city of Petersburg, and swept away the houses on its banks.

3. The evidences and the sentence *having been stated*, the

president put the question, whether a pardon should be granted.

4. The request *having been refused*, the breach was widened by the obstinacy of both parties.

5. The deposed monarch not *having been well treated* by the Earl of Leicester, excited the public sympathy on his behalf.

LESSON 15. — p. 27.

45. Rule 3. EXERCISES. — *The verbs and the dependent words varied.*

1. Settlements *were formed*, and colonies planted in the island *by the Romans*.

2. *The Britons destroyed* Camulodunum, the first Roman colony.

3. It was *not foreseen by the Britons* that their deliverers would become their conquerors.

4. In the course of their wars, many separate kingdoms *were established by the Saxons*.

5. The *incursions of the Danes kept* England in continual alarm.

6. By *Ethelwolf's ordering a tenth part* of the produce of landed property to the clergy, the church was elevated and enriched.

7. These united perfections *being combined* in this favoured child of nature, he may justly be considered the master-piece of creation.

46. Rule 4. EXERCISE. — *The idea involved in the words expressed by a periphrasis.*

1. A description of the surface of the earth = *Geography*.

2. A withdrawal from the bustling world = *Solitude*.

3. The act of reclaiming men from a state of barbarism = *Civilisation*.

4. Extensive possessions = *Wealth*.

5. Continuous active employment = *Industry*.

6. A collection of the rules of a language arranged in systematic order = *Grammar*.

7. The coldest season of the year = *Winter*.

8. The inhabitants of a town or village = *Populace*.

9. A large vessel for conveying goods by water = a *Ship*.

10. A portable instrument that indicates the time = a *Watch*.

11. The science which treats of the sizes and motions of the heavenly bodies = *Astronomy*.

12. The largest extent of water = *Ocean*.

LESSON 16. — p. 29.

47. EXERCISE.

1. *Demagogue*, one who leads the people by exciting their passions.

2. *Philosopher*, a lover of wisdom.

3. *Anarchy*, want of government.

4. *Genealogy*, the descent of persons through a succession of ancestors.

5. *Episcopacy*, system of church-government under Bishops.

6. *Biography*, an account of an individual's life and character.

7. *Geography*, a description of the earth as it appears to the eye.

8. *Discrimination*, a nice discernment directed by circumspection.

9. *Discover*, to come to the knowledge of something before existing but unknown.

10. *Invent* or *create*, to produce something that did not before exist.

11. *Indolent*, indulging in ease.

12. *Industrious*, regularly occupied in something.

13. *Acquitted*, he cleared himself by words from a charge of fault.

14. *Excluded*, he was debarred from participation.

15. *Entranced*, delighted beyond measure.

16. *Ambitious*, very desirous of power.

17. *Amphibious*, having the power of living in two elements.
18. *Fickle*, apt to change his opinions suddenly.
19. *Decisive*, forming a conclusion and acting upon it.
20. *Changeable*, subject to variation.
21. *Reinvigorate*, repairing the waste of the animal frame.
22. *Premature*, ripe before the natural time.

LESSON 17. — p. 29.

48. EXERCISES. — 1. *Appropriate adjectives or adverbs substituted.*

a. He *firmly* remonstrated against their measures. — *b.* His *honourable* character was soon apparent. — *c.* His *liberality* has *justly* been praised. — *d.* *Familiar* conduct sometimes breeds contempt.

2. *The same idea conveyed by a negation of the opposite, or the reverse ; — a.* A wise son is *never* a reproach to his father. — *b.* Titles and ancestry will *never* render a good man *less* illustrious. — I have *not* perused the book *without* pleasure and profit. — *d.* *Guilt* does *not* confer ease and freedom on the mind. — *e.* Be *not deficient* in courage against flatterers. — *f.* Religion generally demands a *cheerful* aspect. — *g.* No station is *so low* as to exempt men from duty. — *h.* I do *not* venerate the man whose heart is *impure*. — *i.* Too great a variety of studies does *not strengthen* the mind.

3. *Different words substituted.*

a. Folly may laugh, but a *guilty* conscience will sting. — *b.* The *doctrines* of Christ are *advantageous* to the cultivation of the mind, as well as *useful* in their moral effects. — *c.* The *obligations* which Christianity enjoins are, indeed, *wonderfully* adapted for producing that *teachable* temper and soberness of thought, those habits of *untiring* industry and patient *research*, which are *positively* essential in the pursuit of general knowledge. — *d.* To keep the spirit of religion warm and *efficacious* in your hearts, *steadily* continue in the duties of public and private *prayer* and in the regular perusal of the *Bible*. — *e.* In it you will *discover* that the *Redeemer* of the

world has *exhibited His commandments* by the most pleasing and *forcible allegories*, recommended them by His own greatest and best of all examples, and *strengthened* them by the most *terrible injunctions*. — *f.* There He *discloses* the great *secrets* of our *deliverance from sin and misery by His death*, and reveals the means by which *base and fallen man* may *regain* the favour of his offended Maker.

4. *The order of the correspondent parts of the sentences reversed.*

a. She neglects her heart who studies her glass. — *b. We have seldom any regard for religion in age*, if we have no regard for it in youth. — *c. We set out on the journey of life*, full of spirit, and high in hope. — *d. If the reward of the labours of the studious, the modest, and the good, were only to be expected from man*, their expectations would be poor. — *e. If fame only were all the garland that crowned her*, virtue were a kind of misery.

LESSON 18. — p. 31.

49. EXERCISES. — *Euphemisms employed for the words printed in italics.*

1. *I dislike*, or, *have no fondness for* that man; or, that man is *disagreeable* to me.

2. He was *dismissed* from his office.

3. He does *not deal fairly*, and she does *not adhere to the truth*.

4. He takes what is *not his own*, and is also a mean fellow.

5. John is *not bold* — is *timid*.

6. He has been *put under confinement*.

7. He was sent to the *lunatic asylum*.

8. He is *poor*.

9. He has *contracted debts*.

10. He is an *excessive eater*.

11. He *despises everything*.

12. The man was *inebriated*.

50. **Rule 7. EXERCISES.** — *Synonymous words substituted for those printed in italics.*

a. Their *condition* had no effect in *influencing* them to *yield*. Walker *persevered* in his daily exhortations from the pulpit, *positively* or *confidently* asserting to them that God would give deliverance, and *beseeching* them to defend the *position* or *town* to the last extremity, and *showing* them or *pointing* to them the importance of their *constancy* to the cause of the Protestant religion.

b. *Seeing* that the pirates had *become* fewer, it was *determined* next day to *obtain* possession of the wreck ; but the enemy, on *observing* the approach of the boats, *immediately* pushed off and set fire to the ship, which became, in a few minutes, one burning mass from *beginning* to *end*.—c. Nothing could *surpass* the *furious savageness* of the Malays ; but the most *kindly* attention was paid by our men to the wounded.

LESSON 19.—p. 33.

Synonymous Words continued.

51. **EXERCISES.**—1. To *abate* in eagerness, *diminish* in number, *decrease* in quantity, *lessen* in value, *relax* in industry, *impair* in vigour or intellect.

2. *Ability* is an *active* quality of the mind to *do* anything well; *capacity* is a *passive* quality to *receive* or *comprehend* anything; thus, an (actually) *able* commander ; a man of (naturally a) *capacious* mind.

3. To *acquiesce* under authority ; to *resign* from a sense of duty ; *agree* in disposition or opinion ; *consent* by persuasion.

4. To *acknowledge* supposes a small degree of delinquency ; to *confess* supposes a higher degree of criminality ; to *avow* is to glory in what we declare. Thus, a gentleman *acknowledges* his mistake, a prisoner *confesses* the crime of which he is accused, and a patriot *avows* his opposition to every corrupt measure.

5. We are *active*, if we exert our powers, whether to any

end or not; *diligent*, when we are active to some specific end; *industrious*, when no time is left unemployed in some serious pursuit; *assiduous*, when we do not leave a thing until it is finished; *laborious*, when the bodily or mental powers are regularly employed in some hard labour.

6. We are *addicted* to a thing from a particular propensity; *devoted* to a thing from a settled attachment to it; we *apply* to a thing from a sense of its utility. Thus, men are *addicted* to vices; *devote* their talents to the acquirement of any art or science; *apply* their minds to the investigation of a subject.

7. An *equivocal* expression has two senses, one *open* and intended to be understood, the other *concealed*, and understood only by the person who uses the expression. An *ambiguous* expression has, apparently, two senses, and leaves us in doubt which of the two to prefer. An *honest* man will refrain from employing an *equivocal* expression; a *confused* man may often utter *ambiguous* terms without any design.

8. An *authentic* book is one in which *matters of fact* are related as they really happened. A *genuine* book is one that is written *by the person* whose name it bears. Thus, we speak of the *authenticity* of "Gibbon's History," that is, of its authority as a record of facts; and of the *genuineness* of "Ossian's Poems," that is, whether or not they were composed by the person to whom they are ascribed.

9. We *amend* our moral conduct; *correct* errors; *reform* our life; *rectify* mistakes; *emend* the readings of an author; *improve* our mind or condition.

10. *Ceremonious* is applied to a *form of civility*, and *cere-monial*, to a religious *rite*.

11. *Conquer* our enemies; *subdue* our passions; *surmount* an obstacle.

12. *Conscience* denotes the *faculty* by which we judge of our own conduct; *consciousness*, a particular *exertion* of that faculty.

13. *Custom* is a frequent repetition of the same act; *habit* the *effect* of such repetitions. The *custom* of rising early in

the morning is conducive to health, and may, in a short time, become such a *habit* as to render it no less agreeable than it is useful.

14. We *discover* what existed, but which was *unknown* before; we *invent* what before did *not exist*.

15. *Doctrine* is that which constitutes our *faith*; a *precept* is that which directs the *practice*; a *principle* is the beginning or prime moving cause of a thing. We believe in *doctrines*, obey *precepts*; imbibe, or hold *principles*.

16. *Enlarge* is applied to *dimension* and *extent*; *increase* is applied to *number*. We *enlarge* a house; *increase* an army property, expense.

17. *Intelligible* signifies what may be understood; *intellectual*, something belonging to the mind.

18. *Persevere* is generally used in a *good sense*, and refers to the actions and the conduct; *persist* refers to the *opinions* and *will*, implying neither praise nor blame. We *persevere* in work and study; we *persist* in an argument.

19. A *sophism* denotes a fallacious *argument*; *sophistry* denotes fallacious *reasoning*.

20. *Together* means at the *same time*; *successively* signifies *one after the other*.

LESSON 20.—p. 34.

Classical Words.

52. EXERCISES.—*Words of an English or Saxon origin substituted for Classical Words.*

1. There is a *very good crop* of all kinds of fruit this season.
2. The *illness* is *felt by nearly every one*, and the hospitals are filled with *the sick*.
3. After the *overthrow of public affairs*, the *followers* of the *kingly system* were *treated* with great harshness.
4. The *people* are *distressed by clashing stories*.
5. Lines *drawn at an equal distance from each other* can never meet.

6. Persons *on horseback* and others *on foot* were mingled together.

7. The men *born in the country* were rooted out.

8. The traitor was *outlawed* and his goods were *given to the crown*.

9. *Spurred on* by national *hatred*, the armies eagerly waited for the opening of the *warfare*.

10. The *cut* was promptly made and the *swelling* materially *lessened*.

11. The air in the *neighbourhood* is very *moist*, owing to the *mists* from the *bordering* fen.

2.—1. The *flowing* of the blood through the bodies of men and *four-footed* beasts, and the *means* by which it is carried on, *make up* one system, and prove a contrivance perhaps the best understood of any part of the animal frame.

2. The *organs for spreading the moisture* through the body, and those *of feeling*, may be systems *finer* and more intricate; nay, it is possible, that in their *make*, they may be even more *parcelled out* than *those through which the blood runs*; but we do not know so much about them.

3.—1. Whether the heart acts by a *power caused by a union* with the blood, by the *flowing* into it of the fluid *connected with the nerves*, or whatever else be the cause of its motion, it is something which is capable of *causing* in living *fleshy* fibres a *shrinking*, and *slackening* of each other.

2. There is *placed* in the central part of the body, a hollow muscle, *clothed* with *twisting* fibres, running in both directions, the layers *crossing one another*; in some animals, however, appearing to be *half round* rather than spiral.

3. By the *squeezing* of these fibres, the sides of the *fleshy hollows* are drawn together, so as to force out from them any fluid which they may at that time *hold* in them.

LESSON 21. — p. 35.

Classical Words, continued.

53. EXERCISES. — *Words of a Saxon origin substituted for Classical.*

1. — 1. In the *pages* of history we see the most deceitful and crafty men stripped of the disguise of artifice and *guile*, their designs developed, and their stratagems *laid open*.

2. By the fall of the great and powerful into a state of disgrace and *want*, as well as by the *changes* of empires, we are not so liable to be astonished at the events which pass before our eyes.

3. The *changes* of fortune so frequently recorded in the pages of former times *prove to us* the *changeableness* of worldly affairs, and the precariousness of human grandeur.

2. — 1. A very numerous and *extensive* tribe of *land* animals are entirely without feet, yet *able to move from place to place*.

2. How is the want of feet *made up*? It is done by the *arrangement* of the muscles and fibres of the trunk.

3. In consequence of the just *arrangement* of these, and by means of the joint action of fibres *placed lengthwise* and others *round, as rings*, the body and tail of reptiles are capable of being shortened and lengthened *by acting on each other*, drawn up and stretched out.

4. The result of this action is *an advancing*, and, in some instances, a rapid movement of the whole body.

3. — 1. Suppose we had never seen an animal move upon the ground without feet, and that the problem were, — *The motions of the muscles*, that is, the *drawing together* and *lengthening out again at will* of the muscles being given, to *show* how such an animal might be *made* capable of changing place *at will*.

2. Something, perhaps, like the *present arrangement of the muscles* of reptiles might have been hit upon by the *skill* of an artist, or might have been *shown*, in a *self-moving machine* by

the combination of springs, spiral wires, and ringlets ; but to the *clearing-up* of the problem, there would not be denied the praise of *finding it out* and of successful thought.

4.—1. By *breathing*, by flame, or by *decay*, air is rendered unfit for the support of animal life.

2. By the constant *working* of these *defiling* principles, the whole atmosphere, if there were no restoring causes, would at length be *stripped* of its necessary degree of purity.

3. Some of these causes seem to have been discovered.

4. Vegetation proves to be one of them.

5. A plant may purify what an animal may have poisoned ; in return, the *defiled* air is more than ordinarily *nourishing* for the plant.

5.—1. The *tastelessness* of water forms one of those negative qualities which *make up* its purity.

2. Having no taste of its own, it becomes the *real bearer* of every other.

3. Had there been a taste in water, it would have *tainted* everything we ate or drank, with an importunate *renewal* of the same flavour.

LESSON 22. — p. 36.

54. Rule 9. EXERCISES. — *The sentences recast.*

1. *b.* If the advantages of this world were innocently gained, they are still uncertain blessings.

c. We may indeed innocently gain the advantages of this world ; but even then they are uncertain blessings.

d. The blessings which we derive from the advantages of this world, are not secure, even when they are innocently gained.

2. *b.* Speculative ideas of general benevolence do not constitute the virtue of charity ; for these often float in the head, and leave the heart untouched and cold.

c. Speculations which leave the heart unaffected and cold, though they may consist of general benevolence floating in the head, do not form the great virtue of charity.

d. Universal benevolence to mankind, when it rests in the abstract, does not constitute the noble virtue of charity. It is then a loose *indetermined idea*, rather than a *principle* of real effect; and floats as a useless speculation in the head, instead of affecting the temper and the heart.

3. b. Education produces the same change on the human mind as sculpture does on a block of marble.

c. The transformation effected by sculpture on a block of marble corresponds to what is produced by education on the human mind.

4. b. We may often afford relief to others though unable to give pecuniary aid, by imparting to them what we feel.

c. We may often afford relief by imparting our sympathy to others, when we are unable to bestow anything else.

5. b. The pious son shall have the blessing of long life, and he who is obedient to the Lord, shall prove a comfort to his mother.

c. Long life is promised to the son that honours his father, and joy to the mother whose son is guided by the law of the Lord.

6. b. My son, succour thy father in his old age, and cause him no grief as long as he lives.

c. My son, to thy father be a constant support; and secure his approbation in all thy actions.

7. b. Distinction cannot be obtained by desultory efforts, or by the mere study of a few years.

c. Continuous application and systematic study, are necessary to secure a high position.

SECT. II. — TRANSPOSITION OF CLAUSES AND MEMBERS.

LESSON 23.— p. 37.

56. *The clauses properly arranged, and the construction improved without altering the sense.*

1. EXERCISES. — The Helvetii, moved by the want of

everything, sent ambassadors to *Cæsar* concerning a surrender. These having met him on the way, addressed him with *great humility*, and with tears besought peace. *Cæsar* ordered them to wait *for his arrival* in that place in which they were; they obeyed. After *Cæsar* had come *there*, he demanded hostages, arms, and those slaves who had fled to them. Whilst they were occupied in seeking for these and bringing them to the appointed place, about 6000 men of the canton called Verbigenus, night intervening (either actuated from fear lest their arms, having been given up, they should undergo severe punishment, or, induced by the hopes of safety, because, in such a multitude of surrenderers, they thought that their flight would either be concealed or altogether overlooked), departed at midnight from the camp of the Helvetii and *escaped* to the Rhine on the confines of Germany.

2. At the same time as messages were brought to *Cæsar*, ambassadors *came* from the *Ædui* and *Trevëri*. The *Ædui* complained that the *Harudes*, who had lately *come into Gaul*, were laying waste their country; and that although hostages had been given, *they were unable* to purchase peace from *Ariovistus*. The *Trevëri* stated that 100 cantons of the *Sucvi* had settled on the banks of the Rhine, and that *under the command of two brothers, Nasma and Cimperius*, they were endeavouring to cross the Rhine. *Cæsar* being much alarmed at these things, thought that *by all means* he should hasten to prevent a junction of these new troops of the *Suevi* with the old forces of *Ariovistus*, lest the combination should prove too powerful. Therefore, having hastily procured a supply of corn, *he advanced* by rapid marches against *Ariovistus*.

3. This thing being determined upon, they departed from the camp *about the second watch*, with *great noise and tumult*, and in no fixed order or discipline, since each individual *sought* the first place for himself, and hastened to arrive home, so that their departure seemed very much like to a flight. *Cæsar*, having been quickly informed of this thing *by means*

of scouts, and, fearing some treachery, because he had not perceived why they should depart, restrained *his army and cavalry* within his camp. *However*, at dawn of day, the flight having been certified by the scouts, he sends forward all his cavalry to harass the enemies' rear. Over these *he appointed* Quintus Pedius, and Lucius Aurunculeius Cotta. *He ordered* Titus Labienus *to follow* with three legions. These having pursued *the fugitives* for many miles, slew a great number of them. But when our soldiers came up to *the rear of* the main body, these faced about; and, *bravely resisting* the attack of our men, maintained their ground. The troops, *however*, in advance, thinking themselves at too great a distance from immediate attack, and *not being* held under any discipline, when they heard a clamour behind, *broke rank*, and placed their safety in flight.

LESSON 24. — p. 39.

Transposition continued.

57. *The clauses properly arranged, and the construction improved.*

1. The German war having been finished, Cæsar, for many reasons, *determined to cross the Rhine*; more especially since he saw that the Germans were *so easily* induced to come into Gaul. He wished, too, that *when they perceived* that the Roman army both could and would cross the Rhine, they should be made to fear for their own affairs. In addition to this, a portion of the cavalry of the Usipètes and Tenctheri *had not been present in the recent conflict*, having crossed the Meuse for the sake of plunder and forage; but, after the flight of their countrymen, having crossed the Rhine, had now betaken themselves into the territory of the Sigambri, with whom they had formed an alliance. When Cæsar *sent messengers* to the Sigambri demanding the surrender of those men *who* had brought war both upon him and Gaul, the following reply was given: — “The Rhine terminated the empire of the Roman people. *Therefore*, if Cæsar thought it

improper that the Germans *should pass into Gaul* against his will, why should he demand *for himself* any power or authority beyond the Rhine?" The Ubii were the only inhabitants residing across the Rhine who *had sent ambassadors* to Caesar, giving hostages and forming an alliance. These earnestly entreated him to render them assistance, because they were very sorely oppressed *by the Suevi*. Should, however, his public occupations prevent him from doing this, essential service would be rendered them, both now and in future, were he only to transport his army across the Rhine, so high was the opinion entertained both of himself and his army, even among the farthest nations of the Germans, both from the defeat of Ariovistus and from his recent victory, that they should feel themselves safe in the friendship of the Roman people. They promised a large number of vessels *for transporting the army*.

2. The following is the mode of fighting from the chariots: — At first, they ride round in every direction casting their darts, and, by the alarm which they excite among the horses of their foes, and by the noise of the wheels, they generally throw all ranks into confusion. When they have insinuated themselves among the enemy's cavalry, the warriors leaping from their chariots, fight on foot. In the mean time, the drivers, *by degrees*, leave the thick of the battle, and so stand in their chariots, that should their masters be oppressed by the multitude of the enemy, they have a ready access to their friends. Thus, *in their battles*, they exhibit the rapidity of cavalry and the firmness of infantry. By daily use and exercise, they *are enabled* to rein in their horses at full speed, even in steep and precipitous places, and govern and turn them within a very short space. They are also accustomed to stand on the yoke, *run along the beam*, and to betake themselves *thence* into the chariot with amazing rapidity.

CHAPTER IV.

CLASSIFICATION AND ARRANGEMENT.



THE Exercises in this Chapter are calculated not only to promote *arrangement* and *condensation*, but also, strongly to impress on the mind of the Student, the great practical truths of this portion of Holy Scripture. It might be useful to require the pupil to *prefix* the *Numeral* of the verse to each clause.

LESSON 25.—p. 46.

62. EXERCISE. — *The Proverbs arranged in the third Stage, according to the directions.*

Proverbs, chap. x. verse 15—32.

Virtues.

1. *a. Righteousness.* — As the fear of the Lord prolongeth days, and His way imparteth strength; so, the righteous have in Him an everlasting foundation. The hope therefore of the righteous shall be gladness.

b. By restraining their lips from evil, the tongue of the righteous shall become as choice silver, and their labour shall tend to life. The desire of the righteous shall be granted, and themselves shall never be removed.

Vices.

1. *Wickedness.* — Destruction shall be to the workers of iniquity; their years being shortened, they shall not inhabit the earth. As the whirlwind passeth, so shall they be no more. The mouth of the wicked speaketh frowardness, and their heart is little worth. As their fruit tendeth to sin, fear shall come upon them, causing their expectations to perish.

2. *Wisdom*.—A man of understanding hath wisdom, and is in the way of life. The mouth of him that refraineth his lips and keepeth instruction will bring forth wisdom.

3. *Diligence*.

2. *Folly*.—He that hideth hatred with lying lips, and he that uttereth a slander is a fool, whose sport is to do mischief. He that refuseth reproof erreth; and he also that dies for want of wisdom. In the multitude of words, there wanteth not sin; therefore, the froward tongue shall be cut out.

3. *Idleness*.—As vinegar to the teeth and as smoke to the eyes, so is a sluggard to them that send him.

A CONTRAST.

4. *Wealth*.—To the rich man, wealth is his strong city; but it is the blessing of the Lord that maketh rich, and addeth no sorrow with it.

4. *Poverty*.—The destruction of the poor is their poverty.

LESSON 26.—p. 47.

63. *The Proverbs arranged in the third Stage.*

Proverbs, chap. xi. verse 1—22.

Virtues.

1. *Righteousness*.—Such as are upright in their way are the Lord's delight; their integrity shall direct their way, delivering them out of trouble, and from death. When it goeth well with the righteous, the city rejoiceth; for by the blessing which is on them it

Vices.

1. *Wickedness*.—The wicked work a deceitful work; they shall not be unpunished. Though hand join in hand, the wicked shall fall into trouble and be taken in their own naughtiness.

As he that pursueth evil pursueth it to his own death,

is exalted. As righteousness tendeth to life, so to him that soweth righteousness there shall be a sure reward.

2. *Wisdom*.—A man of understanding holdeth his peace; and he that is of a faithful spirit concealeth secrets. In the multitude of true counsellors there is safety, and through knowledge shall the just be delivered.

3. *A gracious woman*.—A gracious woman retaineth her honour.

4. *Honesty*.—A just weight is the Lord's delight.

5. *Security*.—He that hateth suretyship is sure. Strong men retain their riches.

6. *Humility*.—With the lowly there is wisdom.

7. *Mercy*.—The merciful man doeth good to his own soul.

8.

so the hopes and expectations of the wicked shall perish; their perverseness shall destroy them. They that are of a froward heart are an abomination to the Lord; by their mouth is the city overthrown; therefore, when they perish there is shouting.

2. *Folly*.—He that is void of understanding despiseth his neighbour. A talebearer revealeth secrets. Where no (sound) counsel is the people fall.

3. *An indiscreet woman*.—A fair woman without discretion is as a jewel of gold in a swine's snout.

4. *Dishonesty*.—A false balance is an abomination to the Lord.

5. *Insecurity*.—He that is surety for a stranger shall smart for it. Riches profit not in the day of wrath.

6. *Pride*.—When pride cometh, then cometh shame.

7. *Cruelty*.—He that is cruel, troubleth his own flesh.

8. *Hypocrisy*.—A hypocrite with his mouth destroyeth his neighbour.

LESSON 27.—p. 49.**64. *The Proverbs arranged in the third Stage.***

Proverbs, chap. xi. verse 23—31, and chap. xii. verse 1—12.

Virtues.

1. *Righteousness.*—The desire and thoughts of the righteous being only for good, they diligently seek it, and also procure favour. The mouth of the upright shall deliver them. The righteous shall flourish as a branch which yieldeth fruit, whose tree shall never be moved.

Behold the righteous shall obtain the favour of the Lord, and be recompensed in the earth; his house shall stand.

2. *Wisdom.*—A man shall be commended according to his wisdom. He that winneth souls is wise, and he that loveth instruction loveth knowledge.

3. *Industry.*—He that tilleth his land shall be satisfied with bread.

4. *A virtuous woman.*—A

Vices.

1. *Wickedness.*—The expectation of the wicked is wrath. The wicked and the sinner shall be duly recompensed on the earth, for, as they seek mischief it shall come upon them. A man shall not be established by wickedness; nor shall they that desire the net of evil men escape being overthrown.

He that is of a perverse heart, whose counsels are deceit and whose words are to lie in wait for blood, shall be despised; the Lord shall condemn his devices.

2. *Folly.*—He that troubleth his own house shall inherit the wind; and the fool shall be servant to the wise of heart. He that hateth reproof is brutish, and he that followeth vain persons is void of understanding.

3. *Idleness.*

4. *An unfaithful woman.*—A

virtuous woman is a crown to her husband.

woman that maketh ashamed is as rottenness in her husband's bones.

5. *Liberality.* — There is that scattereth and yet increaseth, therefore the liberal soul shall be made fat; for he that watereth shall be watered also himself. Blessing shall be upon the head of him that selleth corn (and doth not withhold it).

5. *Avarice.* — There is that withholdeth more than is meet, but it tendeth to poverty. He that trusteth in his riches shall fall; and him that withholdeth corn the people shall curse.

6. *Mercy.* — A righteous man regardeth the life of his beast.

6. *Cruelty.* — The tender mercies of the wicked are cruel.

MISCELLANEOUS.

He that is despised, and hath a servant	} is better than {	He that honoureth himself and lacketh bread.

LESSON 28.—p. 50.

65. *The Proverbs arranged in the third Stage.*

Proverbs, chap. xii. verse 13—28, and chap. xiii. verse 1—14.

Virtue.

1. *Righteousness.* — In the way of righteousness is life, and in the pathway thereof there is no death. The just shall come out of trouble and no evil shall happen to them. A righteous man hateth lying and his light rejoiceth; he is therefore more excellent than his neighbour.

Vices.

1. *Wickedness.* — Deceit is in the heart of him that imagineth evil, but he is snared by the transgression of his own lips. The soul of the wicked shall eat violence; his wickedness shall overthrow him, he shall be filled with mischief. As the wicked is loathsome, his lamp shall be put out, and himself come to shame.

2. *Wisdom*.—With the well advised is wisdom. He that hearkeneth unto counsel is wise, whose tongue is health, and whose law is a fountain of life. A prudent man concealeth knowledge and covereth shame. He that keepeth his mouth, keepeth his life, and he that feareth the commandment shall be rewarded; and thus, a man shall be satisfied with good by the fruit of his mouth. As a good word maketh the heart glad, so there is joy to the counsellors of peace.

A wise son heareth his father's instructions.

3. *Truth*.—He that speaketh truth showeth forth righteousness. The lip of truth shall be established for ever, for, they that deal truly are the Lord's delight.

4. *Diligence*.—The recompense of a man's hands shall be rendered unto him, and he that gathereth by labour shall increase. The hand of the diligent shall bear rule; his substance is precious, and his soul shall be made fat.

2. *Folly*.—The way of a fool is right in his own eyes; but, as his heart proclaimeth foolishness, his wrath is presently known. A scorner heareth not rebuke; he that despiseth the word openeth wide his lips, and speaketh like the piercings of a sword which shall cause destruction.

3. *Falsehood*.—A false witness showeth forth deceit. As a lying tongue is an abomination to the Lord, it is but for a moment.

4. *Sloth*.—The slothful desireth and hath nothing; he shall be under tribute. He roasteth not that which he took in hunting.

CONTRASTS.

1. *True Riches*.—There is that maketh himself poor, yet hath great riches.

1. *Real Poverty*.—There is that maketh himself rich, yet hath nothing.

2. *Gladness*.—A good word maketh the heart glad.

2. *Heaviness*.—Heaviness in the heart of a man maketh it stoop.

MISCELLANEOUS.

1. The ransom of a man's life is his riches ;

1. But wealth gotten by vanity shall be diminished.

2. Hope deferred maketh the heart sick ;

2. But when the desire cometh, it is a tree of life.

3. By pride cometh only contention.

LESSON 29. — p. 52.

66. *The Proverbs arranged in the third stage.*

Proverbs, chap. xiii. verse 15—25; and chap. xiv. verse 1—17

Virtues.

1. *Righteousness*.—He that walketh in his uprightness feareth the Lord, and every good man shall be satisfied from himself. Among the righteous there is favour, and their tabernacle shall flourish. Good shall be repaid to the righteous, and they shall eat to the satisfying of their soul ; they shall leave an inheritance to their children's children.

2. *Wisdom*.—As the wisdom of the prudent is to *understand* his way, so every prudent man looketh well to his going, and dealeth with knowledge, which

Vices.

1. *Wickedness*.—As evil pursueth sinners, the backslider in heart shall be filled with his own ways. The way of transgressors is hard. A man of wicked devices is hated. The wealth of the wicked is laid up for the just ; their belly shall want, and their house shall be overthrown.—He that is perverse in his ways despiseth the Lord ; his way seemeth right to himself, but the end thereof is the way of death.

2. *Folly*.—Poverty and shame shall be to him that refuseth instruction, for he destroyeth himself for want of judgment. A scorner seeketh

becomes easy to him. He will thus fear and depart from evil. A good understanding giveth favour.—He that walketh with wise men shall become wise, and his lips shall preserve him. He also that regardeth reproof shall be honoured.

3. *A wise Woman.*—Every wise woman buildeth her house.

4. *Truth.*—A faithful witness will not lie, so also, a faithful ambassador is health.

5. *Love.*—He that loveth his son chasteneth him sometimes.

6. *Industry.*—Much food is in the tillage of the poor. The crib is clean where no oxen are, but much increase is by the strength of the ox.

7. *Joy.*—The desire accomplished is sweet to the soul.

wisdom and findeth it not, for the mouth of the foolish is a rod of pride, and a companion of fools shall be destroyed. The fool makes a mock at sin, it is an abomination for him to depart from evil. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. He that is soon angry dealeth foolishly, he layeth open his folly, he rageth and is confident. The simple believeth every word.

3. *A foolish Woman.*—A foolish woman plucketh down her house with her hands.

4. *Falsehood.*—A false witness will utter lies. A wicked messenger falleth into mischief.

5. *Hatred.*—He that spareth the rod hateth his son.

6. *Idleness.*

7. *Sorrow.*—Even in laughter the heart is sorrowful, and the end of that mirth is heaviness. The heart alone knoweth its own bitterness; and a stranger doth not intermeddle with his joy.

LESSON 30. — p. 54.

67. *The Proverbs arranged in the third stage.*

Proverbs, chap. xiv. verse 18 — 35; and chap. xv. verse 1 — 11.

Virtues.

1. *Righteousness.*—The fear of the Lord is a fountain of life, a departing from the snares of death,—a strong confidence,—and a refuge to the children of the righteous. The prayer of the upright is the delight of the Lord, who loveth him that followeth after right. It is, therefore, righteousness that exalteth a nation.

A sound heart is the life of the flesh. In the house of the righteous is much treasure, and he hath hope in his death.

2. *Mercy.*—Mercy and truth shall be to them that devise good. He that honoureth his Maker, hath mercy on the poor, and happy is he.

3. *Wisdom.*—Wisdom resteth in the heart of him that hath understanding; even the king's favour is towards a wise servant. The tongue of the wise useth knowledge aright, and their lips disperse it. He that regardeth reproof is prudent, and he that is slow

Vices.

1. *Wickedness.*—As correction is grievous unto him that forsaketh the way, so he that hateth reproof shall die. *Envy is the rottenness of the bones*, and sin is a reproach to any people. He that despiseth his neighbour sinneth. The wicked are driven away in their wickedness, and in their very revenues is trouble; their way and sacrifice are abomination unto the Lord. The evil bow before the good, and the wicked at the gates of the righteous.

2. *Cruelty.*—He that oppresseth the poor reproacheth his Maker.

3. *Folly.*—The heart of the foolish doth not disperse knowledge, for he despiseth his father's instructions; and, by causing shame, incurreth the wrath of the king.

The foolishness of a fool is folly which is soon known. He that is hasty of spirit ex-

to wrath is of great understanding. The prudent are crowned with knowledge and riches.

4. *A judicious answer.*—A soft answer turneth away wrath, and a wholesome tongue is a tree of life.

5. *Truth.*—A true witness delivereth souls.

6. *Diligence.*—In all labour there is profit.

7. *Riches.*—The rich have many friends.

8. *Omniscience.*—The eyes of the Lord are in every place beholding the evil and the good. Hell and destruction are before the Lord, how much more then the hearts of the children of men.

alteth folly and poureth out foolishness which tendeth to penury.

4. *Perversity.*—Grievous words stir up anger, and a perverse tongue is a breach in the spirit.

5. *Falsehood.*—A deceitful witness speaketh lies.

6. *Idleness.*

7. *Poverty.*—The poor are hated even of their own neighbours, but he that oppresseth them reproacheth his Maker.

8.

MISCELLANEOUS.

Strength.—The king's honour is in the multitude of his people.

Weakness.—The want of people is the destruction of the prince.

LESSON 31.—p. 56.

68. *The Proverbs arranged in the third stage.*

Proverbs, chap. xv. verse 12 — 33.

Virtues.

1. *Righteousness.*—The heart of the righteous studieth to answer, and the Lord hear-

Vices.

1. *Wickedness.*—The Lord is far from the wicked; their thoughts are an abomination

eth their prayer. As the fear of the Lord is the instruction of wisdom, the way of the righteous is made plain, and their words pleasant.

2. *Wisdom*.—He that heareth reproof getteth understanding; and the ear that heareth the reproof of life, abideth among the wise. A man of understanding whose heart seeketh knowledge will walk uprightly; for, the way of life (is plain) to the wise, that he may depart from hell beneath. As a man hath joy by the answer of his mouth, and as a word spoken in due season is very good; so, in the multitude of (good) counselors purposes are established.

3. *Humility*.—Before honour is humility. The Lord will establish the border of the widow.

4. *Joy*.—The light of the eyes rejoiceth the heart, and a good report maketh the bones fat. A merry heart maketh a cheerful countenance, and is as a continual feast.

5. *Love*.—Better is a dinner of herbs where love is, than a stalled ox and hatred

unto Him, as their mouth poureth out evil things.

2. *Folly*.—As folly is joy to him that is destitute of wisdom, so, the mouth of fools feedeth on foolishness. Without *sound* counsel purposes will be disappointed. A scorner loveth not one that reproveth him, neither will he go unto the wise. A foolish man despiseth his mother; and, by refusing instruction, he despiseth his own soul.

3. *Pride*.—The Lord will destroy the house of the proud.

4. *Sorrow*.—By sorrow of the heart the spirit is broken, and all the days of the afflicted are evil.

5. *Wrath*.—A wrathful man stirreth up strife.

therewith. He that is slow to anger appeaseth strife.

6. *Contentment*. — Better is a little with the fear of the Lord, than great treasure and trouble therewith. He that hateth gifts shall live.

7.

6. *Avarice*. — He that is greedy of gain, troubleth his own house.

7. *Sloth*. — The way of the slothful man is a hedge of thorns.

LESSON 32. — p. 57.

69. *The Proverbs arranged in the Third Stage.*

Proverbs, chap. xvi. ver. 1—33.

Virtues.

1. *Righteousness*. — *a*. By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil. Therefore, when a man's ways please the Lord, he maketh even his enemies to be at peace with him.

b. The highway of the upright is to depart from evil, and he that keepeth his way preserveth his soul.

c. The hoary head is a crown of glory, if it be found in the way of righteousness. Better is little with righteousness, than great rewards without right.

2. *Wisdom*. — *a*. The preparation of the heart in man,

Vices.

1. *Wickedness*. — An ungodly man diggeth up evil, and in his lips there is a burning fire. There is a way that seemeth right unto a man, but the end thereof are the ways of death. A froward man soweth strife, and a whisper separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good; he shutteth his eyes to devise froward things; moving his lips, he bringeth evil to pass.

2. *Folly*. — A man's heart deviseth his way; but the

and the answer of the tongue, are from the Lord ; therefore, commit thy works unto the Lord, and thy thoughts being thus established, happiness shall be thy portion. The heart of the wise teacheth his mouth, and addeth learning to his lips.

b. As pleasant words are as a honeycomb, sweet to the soul and health to the bones, how much better is it to get wisdom than gold, and to get understanding rather than silver. As understanding is a well-spring of life unto him that hath it, the wise in heart shall be called prudent ; and the sweetness of the lips shall increase learning. He that handleth a matter wisely shall find good.

3. *Humility.*—He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. It is better, therefore, to be of an humble spirit with the lowly, than to divide the spoil with the proud.

4. *Justice.*—A just weight and balance are the Lord's, for all the weights of the bag are his work.

5. *Providence.*—The lot is

Lord directeth his steps. All the ways of a man are clear (pure) in his own eyes ; but the Lord weigheth the spirits. The instruction of fools is folly. The wrath of a king is as a messenger of death, which a wise man will pacify.

3. *Pride.*—Every one that is proud in heart is an abomination to the Lord. As pride goeth before destruction and a haughty spirit before a fall ; so, though hand may join in hand, the proud shall not be unpunished.

4. *Injustice.*

cast into the lap; but the *whole disposing thereof* is of the Lord, who hath made all things for himself; yea, even the wicked for the day of evil.

6. *Dignity of the kingly office.*—The throne of kings is established by righteousness. A divine sentence is in the lips of the king; and his mouth transgresseth not in judgment. As it is an abomination to kings to commit wickedness, so, righteous lips are their delight, and they love him that speaketh the truth. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

MISCELLANEOUS.

He that laboureth, laboureth for himself, because his mouth craveth it of him.

LESSON 33.—p. 59.

70. *The Proverbs arranged in the Third Stage.*

Proverbs, chap. xvij. entire.

Virtues.

1. *Righteousness.*—To punish the just, or to strike princes for equity is not good. The fining pot is for silver, and the furnace for gold, but he Lord trieth the heart.

Vices.

1. *Wickedness.*—He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief. A wicked doer giveth heed to false lips, and

an evil man seeketh only rebellion; therefore, a cruel messenger shall be sent against him.

A wicked man taketh a gift out of the bosom to pervert the ways of judgment. Whoso rewardeth evil for good, evil shall not depart from his house. He that justifieth the wicked, and he that condemneth the just, are both an abomination to the Lord.

2. *Wisdom.* — Wisdom is *clear* to him that hath understanding; and such a one is a man of an excellent spirit. He that hath knowledge, *spareth his words*; yea, even a fool, when he holdeth his peace, is counted wise. He, then, that shutteth his lips is esteemed a man of understanding. A *reproof* entereth more into a wise man, than a hundred stripes into the back of a fool.

3. *Truth.*

2. *Folly.* — Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? Excellent speech indeed becometh not a fool whose eyes are in the ends of the earth. Let a bear robbed of her whelps meet a man rather than a fool in his folly.

A man void of understanding striketh hands and becometh surety in the presence of his friend. He that begetteth a fool doeth it to his sorrow, and a fool is as bitterness to her that bare him.

3 *Falsehood.* — A wicked doer giveth heed to false lips, and a liar giveth heed to a naughty tongue. Lying lips do not become a prince.

4. *Peace and Friendship.*—Better is a dry morsel and quietness therewith, than a house full of sacrifices, with strife. He that covereth a transgression seeketh love. A friend loveth at all times, and a brother is born for adversity.

5. *Joy.*—A merry heart doeth good like a medicine.

6. *Humility.*

7. *A Wise Servant.*—A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

4. *Strife.*—*a.* He loveth transgression that loveth strife, the beginning of which is as when one letteth out water. Therefore, leave off contention, before it be meddled with.

b. He that repeateth a matter separateth very friends, and he that is glad at calamities shall not be unpunished.

5. *Sorrow.*—A broken spirit drieth the bones.

6. *Pride.*—Whoso mocketh the poor reproacheth his Maker; and he that exalteth his gate seeketh destruction.

7.

MISCELLANEOUS.

Children's children are the crown of old men, and the glory of the children are their fathers.

A gift is as a precious stone in the eyes of him that hath it, whithersoever it turneth, it prospereth.

LESSON 34. — p. 61.

71. *The Proverbs arranged in the Third Stage.*

Proverbs, chap. xviii. entire.

Virtues.

1. *Righteousness.*

Vices.

1. *Wickedness.*—It is not good to accept the person of the wicked; for, when the

2. *Wisdom.* — *a.* The heart of the prudent getteth knowledge, and the ear of the wise seeketh it. Also, a man *through desire*, having separated himself, (having withdrawn,) seeketh and intermeddleth with all wisdom.

b. To overthrow the righteous in judgment is not good; for death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.

c. A man's belly shall be satisfied with the fruit of his mouth, and with the increase of his lips shall he be filled. Again, the words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

3. *Humility.* — Before honour is humility: for, the spirit of a man will sustain his infirmities.

4. *Friendship.* — A man to have friends must show himself friendly. There is a friend that sticketh closer than a brother, whose name is a strong tower, into which the righteous run and are safe.

wicked cometh, then cometh contempt, and with ignominy cometh reproach.

2. *Folly.* — *a.* A fool's lips enter into contention, which is the snare of his soul; his mouth calleth for strokes which are his destruction. A fool hath no delight in understanding, but that his heart may discover itself.

b. It is folly and shame unto him that *answereth* a *matter before he heareth* it. The words of a talebearer are as wounds, they go down into the innermost parts of the belly. He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

3. *Pride.* — Before destruction cometh, the heart of man *has become haughty*. A wounded spirit who can bear?

4. *Enmity.* — A brother offended is harder to be won than a strong city; and the contentions of such are like the bars of a castle.

5. *Riches.* — Though a man's gift maketh room for him, and bringeth him before great men, yet the rich answereth roughly ; for, his wealth is his strong city, and as a high wall is his own conceit.

6. *Diligence.*

5. *Poverty.* — The poor useth entreaties.

6. *Idleness.* — He that is slothful in his work is brother to him that is a great waster.

MISCELLANEOUS.

He that findeth a wife, findeth a good thing, and obtaineth favour of the Lord.

The lot (the decision) causeth contentions to cease, and parteth between the mighty.

LESSON 35. — p. 62.

72. *The Proverbs arranged in the Third Stage.*

Proverbs, chap. xix. entire.

Virtues.

1. *Righteousness.* — The fear of the Lord tendeth to life, and he that hath it shall abide satisfied ; he shall not be visited with evil.

2. *Wisdom.* — Though there are many devices in a man's heart, nevertheless, the counsel of the Lord shall stand ; therefore, hear and receive it, that thou mayest be wise in thy latter end. The discretion of a man deferreth his anger, and it is his

Vices.

1. *Wickedness.* — The mouth of the wicked devoureth iniquity, and he that despiseth his Maker's ways shall die.

2. *Folly.* — Delight is not seemly for a fool ; much less for a servant to have rule over princes. Foolishness perverteth a man's way ; his heart fretteth against the Lord ; he hasteneth with his feet and sinneth. Judgments are prepared for scorers, and

glory to pass over a transgression. As it is not good to be without knowledge, so, he that keepeth understanding shall find good, and he that getteth wisdom and keepeth the commandment, loveth his own soul. Smite the scorner and the simple will beware; reprove one that hath understanding, and he will understand knowledge.

3. *Riches*.—Wealth maketh many friends; and every man is a friend to him that giveth gifts; therefore, many will entreat the favour of the prince. Houses and riches are the inheritance of fathers.

4. *Pity*.—He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will be paid him again.

5. *Industry*.

6. *Proper Training*.—

stripes for the back of fools. A man of great wrath shall suffer punishment; for, if thou deliver him once, yet thou must do it again.

3. *Poverty*.—The poor is separated from his neighbour, his friends go far from him, and all his brethren hate (*neglect*) him. Even when he pursueth them with words they are wanting to him. The poor that walketh in his integrity is better than he that is perverse in his lips, and is a fool.

4.

5. *Sloth*.—A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again; for, slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

6. *A neglected child*.—A

Cease, my son, to hear the instruction that causeth to err from the words of knowledge. The father must chasten his son while there is hope.

7. *A Faithful Witness.*

8. *A Good Wife.* — A prudent wife is from the Lord.

9. *The King's Favour.* — The king's favour is as dew upon the grass.

foolish child is the calamity of his father; and he that chaseth away his mother (that is, causes her to go away), is a son that causeth shame, and bringeth reproach.

7. *A False Witness.* — An ungodly witness scorneth judgment, but he shall not be unpunished. He also that speaketh lies shall not escape.

8. *A Contentious Wife.* — The contentions of a wife are a continual dropping.

9. *The King's Wrath.* — The king's wrath is as the roaring of a lion.

LESSON 36. — p. 64.

73. *The Proverbs arranged in the Third Stage.*

Proverbs, chap. xx. entire.

Virtues.

1. *Righteousness.* — The just man walketh in his integrity; his children are blessed after him. Even a child is known by his doings, whether his work be pure and right.—A king that sitteth on the throne of judgment scattereth away all evil with his eyes; mercy and truth preserve him, and his throne is upholden by mercy.—As

Vices.

1. *Wickedness.* — Whoso curseth his father or mother, his lamp shall be put out in obscure darkness.

the hearing ear and the seeing eye, the Lord hath made even both of them; so, the spirit (that is, *conscience*) of man is the candle of the Lord, searching all the inward parts of the belly. Who then can say, I have made my (own) heart clean, I am pure from sin?

2. *Wisdom*. — The lips of knowledge are a precious jewel; they become as gold and a multitude of rubies. It is an honour for a man to cease from strife. Counsel in the heart of man is like *deep water*, but a man of understanding will *draw it out*. By it every purpose is established; therefore, only with good advice make war. — A wise king scattereth the wicked, and bringeth the wheel over them; the fear of him is as the roaring of a lion; whoso provoketh him to anger sinneth against his soul. — The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly. The glory of young men is their strength, and the beauty of old men is the grey head.

3. *Justice*.

2. *Folly*. — *a*. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. An inheritance may be gotten hastily at the *beginning*, but the *end* thereof shall not be blessed.

b. A fool will be meddling, and he that goeth about as a talebearer will reveal secrets; therefore, meddle not with him that flattereth with his lips. Say not thou I will recompense evil; but wait on the Lord, and he shall save thee.

c. Take his garment that is surety for a stranger; and take a pledge of him for a strange woman. It is a snare to the man who devoureth that which is holy, and afterwards vows to make inquiry.

3. *Injustice*. — A false ba-

lance and divers measures and weights are not good; all are alike abomination to the Lord. It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth. Most men will proclaim every one his own goodness, but a faithful man who can find? The bread of deceit is sweet to a man, but afterwards, his mouth shall be filled with gravel.

4. *Diligence.* — Open thine eyes and thou shalt be satisfied with bread.

4. *Idleness.* — Love not sleep lest thou come to poverty, for the sluggard will not plough by reason of the cold; and therefore, he shall beg in harvest and have nothing.

5. *Providence.* — A man's goings are of the Lord; how can a man then understand his own way?

LESSON 37. — p. 66.

74. *The Proverbs arranged in the Third Stage.*

Proverbs, chap. xxi. entire.

Virtues.

1. *Righteousness.* — He that followeth after righteousness findeth life and honour. The righteous giveth and spareth not, for his work is right.

Vices.

1. *Wickedness.* — a. The way of a wicked man is froward and strange, he hardeneth his face and his soul desireth evil; therefore, his neighbour findeth no favour in his eyes.

b. The robbery of the wicked shall destroy them, because they refuse to do judgment. Whoso stoppeth his ears at the cry of the poor, shall cry himself, but shall not be heard.

The wicked shall be a ransom for the righteous, and the transgressor for the upright. The sacrifice of the wicked is an abomination, but how much more so when they bring it with a wicked mind. Destruction shall be to all the workers of iniquity, and God shall finally overthrow them for their wickedness.

2. *Wisdom.*—Whoso keepeth his mouth and his tongue, keepeth his soul from trouble. When the wise is instructed, he receiveth knowledge, and the man that heareth speaketh constantly. There are treasure and oil to be desired in the dwelling of the wise, who scaleth the city of the mighty, and casteth down the strength of the confidence thereof. When the scorner is punished, the simple is made wise.

3. *Diligence.*—The thoughts of the diligent tend only to plenteousness.

2. *Folly.*—*a.* As there is no wisdom, nor understanding, nor counsel (that shall prevail) against the Lord, so the man that wandereth out of the way of understanding shall remain in the congregation of the dead.

b. A foolish man spendeth his substance; the thoughts also of every one that is hasty tend only to want.

3. *Idleness.*—The desire of the slothful, who coveteth greedily all the day long,

killeth him, for his hands refuse to labour. He that loveth pleasure shall be a poor man, and he that loveth oil and wine shall not be rich.

4. *Justice*.—Every way of man is right in his own eyes; but the Lord pondereth the hearts: to whom justice and judgment are more acceptable than sacrifice; therefore, it is joy to the just to do judgment.

4. *Injustice*.

5. *Humility*.

5. *Pride*. — Proud and haughty scorner is his name, who dealeth in proud wrath; but a high look, a proud heart, and the ploughing of the wicked are sin.

6. *Truth*.

6. *Falsehood*.—A false witness shall perish; for the getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

MISCELLANEOUS.

The horse is prepared against the day of battle; but safety is of the Lord, in whose hand is the king's heart; for, as the river of water, he turneth it whithersoever he will.

It is better to dwell in a corner of the house top, or in the wilderness, than with a contentious and brawling woman in a wide house.

A gift in secret pacifieth anger, and a reward in the bosom quieteth strong wrath.

LESSON 38.—p. 68.*75. The Proverbs arranged in the Third Stage.*

Proverbs, chap. xxii. entire.

Virtues.

1. *Righteousness*.—Loving favour is rather to be chosen than silver and gold, and a good name rather than great riches. By humility and the fear of the Lord are riches, honour, and life.

2. *Wisdom*.—*a*. Bow down thine ear and apply thine heart unto my knowledge, and hear the words of the wise which I have made unto thee this day, even to thee; for it is a pleasant thing, if thou keep them within thee; they shall withal be fitted in thy lips.

b. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth, and that thou mightest answer the words of truth to them that send unto thee?

c. The eyes of the Lord preserve knowledge, there-

Vices.

1. *Wickedness*.—*a*. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. The Lord overthroweth the words of the transgressor.

b. He that soweth iniquity shall reap vanity, and the rod of his anger shall fail.

2. *Folly*.—Thorns and snares are in the way of the froward, who pass on and are punished.

fore, let thy trust always be in Him.

d. Be not one of them that are sureties for debt, for if thou hast nothing to pay, why should he take away thy bed from under thee?

e. Make no friendship with an angry man, nor go thou with a furious one, lest thou learn his ways, and get a snare to thy soul.

f. A prudent man foreseeeth the evil, and hideth himself; and he that keepeth his soul, shall be far from thorns and snares.

3. *Diligence.* — Seest thou a man diligent in business? he shall stand before princes, he shall not stand before mean men.

4. *Liberality.* — He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor; knowing that the rich and poor meet together, and that the Lord is the Maker of them all.

5. *Riches.* — The rich ruleth over the poor.

3. *Idleness.* — The slothful man saith, "There is a lion without, I shall be slain in the streets."

4. *Rapacity.* — Rob not the poor because he is poor, neither oppress the afflicted in the gate, for the Lord will plead their cause, and spoil the soul of those that spoiled them.

5. *Poverty.* — The borrower is servant to the lender: but he that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

6. *Discipline necessary.* —

Train up a child in the way he should go, and when he is old he will not depart from it. Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him.

MISCELLANEOUS.

The mouth of strange women is a deep pit; and he that is abhorred of the Lord shall fall therein.

BOOK II.

CHAPTER V.
NARRATIVE PIECES.

SECTION I.

(Note 1. to the Teacher.) *The Models are throughout omitted.*

SECTION II.

NARRATIONS FROM HINTS.

(Note 2.) *The clauses printed in italics are those which the pupil should be required in his Exercise to supply. Afterwards, let him produce the same vivâ voce from the printed book.*

LESSON 47. — p. 85.

Professor Porson.

90. *The Narrative properly arranged and connected.*

1. Richard Porson, *was born on Christmas-day, 1759. Although his parents were poor, they were persons of sound sense. As soon as Richard could speak, his father began to teach him in reading and writing, by means of a piece of chalk, or with his finger on sand. This exercise delighting his fancy, an ardour of imitating whatever was put before him was excited to such a degree, that the walls of the house were covered with characters which attracted notice from the*

neatness and fidelity of delineation; *and* excellence in penmanship was ever after one of his accomplishments. His father *likewise* taught him arithmetic without a slate, up to cube root, before he was nine years of age.

2. His extraordinary memory soon developed itself; he was noticed by several gentlemen in *Norfolk*, who kept him at school, where he made rapid progress, and read and retained everything that came in his way. The same kind friends sent him to Eton, and subsequently to Cambridge, where he became Greek Professor. Afterwards he was appointed librarian to the London Institution; he enjoyed this *sinecure situation* for several years, and died in London in 1808 in the 49th year of his age.

3. He is said to have communicated information in a plain, direct, straightforward manner; and used to say, "Whether you quote or collate, do it fairly and accurately, whether it be Joe Miller or Tom Thumb."

4. On one occasion he said "*I* never remembered anything but what *I* transcribed three times, or read over six times at the least; and if anyone *will* do the same he *will* have as good a memory." He often said that he had not naturally a good memory; but that what he had obtained in this respect, was the effect of discipline *only*. His recollection *was* really wonderful. He has been known to challenge anyone to repeat a line or phrase from any of the Greek dramatic writers; and would instantly go on with the context.

5. Porson by no means excelled in conversation, and he neither wrote nor spoke with facility.

6. There were blended in Porson very opposite qualities. In some things he appeared to be of the most unshaken firmness; in others he was wayward, capricious, and evincing the weakness of a child. Sometimes he would confine himself for days together in his chamber, at other times he could not resist the allurements of social converse.

He was a man of inflexible integrity, had an inviolable regard for truth, and possessed the most determined per-

severance. *But* he would have been a greater, had he been a better man.

LESSON 48.—p. 86.

Difficulties of King Alfred's Boyhood.

91. *The Narrative properly arranged and connected.*

1. Alfred *was wholly ignorant of letters until he attained twelve years of age. He was greatly loved by his parents, who fondled the boy for his beauty; but instruction, which the poorest child can now acquire with the greatest ease, was withheld from the son of the Anglo-Saxon king. Alfred was taught to wind the horn, and to bend the bow, to hunt, and to hawk. He acquired great skill in the "noble art of the chase," considered throughout the middle ages as the most necessary accomplishment of the nobility; whilst book-learning was thought of little use to them.*

2. Alfred's eager mind did not, *however, remain unemployed. Though he could not read, he could attend. He listened eagerly to the verses which were recited in his father's hall by the Minstrels and the Glee-men; the masters of Anglo-Saxon song. Day and night would he employ in hearkening to these poems; he treasured them in his memory, and during the whole of his life, poetry continued to be his solace and amusement in trouble and care.*

3. *It chanced one day that Alfred's mother showed to him and his brothers a volume of Anglo-Saxon poetry which she possessed. "He who first can read this book shall have it," said she. Alfred's attention was attracted by the bright gilding and colouring of one of the illuminated capital letters, and he inquired if his mother would really keep her word? She confirmed the promise, and put the book into his hands; and he applied so steadily to his task, that the book became his own.*

4. The information *which* Alfred now possessed rendered him *extremely* desirous of obtaining more; *but* his ignorance

of Latin was an insuperable *obstacle*. Science and knowledge could not then be acquired otherwise than from Latin books; *and earnestly as* he sought for instruction in that language, none could be found. Sloth had overspread the land; *and* there were *so few* "Grammarians," *that is to say, Latinists*, in Wessex, *that* he was utterly unable to discover a competent teacher. In after life, Alfred was accustomed to say, that of all the hardships, privations, and misfortunes which had befallen him, *there was none which* he felt so grievous as this, the enforced idleness of his youth *when* his intellect *would have been* fitted to receive the lesson, *and* his time was unoccupied. At a more advanced period, the arduous toils of royalty, and the pressure of *most* severe and *unintermitting* pain, interrupted *the* studies which he was then enabled to pursue, and harassed and disturbed his mind. *He, however*, persevered, *and* the unquenchable thirst for knowledge which the child had manifested, continued, *without abatement*, until he was removed from this stage of existence.

LESSON 49. — p. 88.

Dr. Henderson's Interview with Thorlakson.

92. *The Narrative properly arranged and divided according to the Directions.*

1. Like most of his brethren at this season of the year, we found him in the meadow *assisting* his people in hay-making. *On hearing* of our arrival, he made all the haste home which his age and infirmity would allow; *and bidding us* welcome to his humble abode, *he* ushered us into *the* apartment where he had translated Milton into Icelandic. The door is not quite four feet *in height*, *and* the room *may be* about eight feet *in length*, *by* six *in breadth*. At the inner end *is* the poet's bed; *and* close to the door, over against a small window not exceeding two feet square, is a table *where* he commits to paper the effusions of his muse.

2. *On my telling* him that my countrymen would not have

forgiven me, nor could I have forgiven myself, had I passed *through* this part of the island *without paying him a visit*, he replied, *that* the translation of Milton had yielded him many pleasant hours, and had often given him occasion to think of England; *but, as* his residence was so far north, *and* he had *now* lived so long without seeing any of Milton's countrymen, he had not entertained the most distant idea that ever he *was* to be favoured with such a gratification.

3. For some years past, the poet has been occupied with a translation of Klopstock's Messiah. The first fourteen books are ready, *and* the fifteenth was begun last spring. He acknowledged, *however*, the impossibility of *his* reaching the bold and adventurous heights of that poet, so happily as he had *done* the flights of Milton, *being now* upwards of seventy years of age. *Alluding* to his halting, he said, it *could not be* matter of surprise, *since* Milton had used him for several years as his riding horse, *and* spurred him unmercifully through the celestial, chaotic, and infernal regions. He has also translated Pope's Essay on Man, *besides* various Danish and German poems, *and has* composed numerous original pieces of a miscellaneous nature, the most beautiful of *which* is the poem of thanks to the British and Foreign Bible Society.

SECTION III.—ORIGINAL NARRATIVES.

Note. These Lessons will, of course, vary according to the disposition and attainments of the Pupils. The two following are given merely as specimens.

LESSON 50.—p. 89.

94. *A Journal.*

Monday, July 1st.—After a pleasant ride through Ripon and Masham by coach, we took up our abode at the "Fox and Hounds," East Witton, a very pretty village, in the north of Yorkshire.

Tuesday, July 2nd. — Walked to Middleham, to see the Castle which was built by Robert Fitz-ranulph, a grandson of the Earl of Brittany.

Edward IV. was confined here, but contrived to escape from his guards whilst hunting. On his accession to the throne, he gave the Castle to his brother Richard, whose only son Edward was born here. It is said to have been reduced to ruins by Oliver Cromwell. The remains of the moat are still visible. Returned home through the fields. As we approached East Witton, we heard the church bell. On inquiry, we were told that it was the curfew bell which is still rung here. This incident reminded us forcibly of Gray's beautiful lines, —

“The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea.”

Wednesday, July 3rd. — Walked to Danby Hall, the seat of the Scroop family; it is about two miles from the village of East Witton, pleasantly situated on the banks of the Ure. The house is now almost deserted, except two or three small rooms, which are inhabited by a person who attends to the fruit garden, which is large and well stocked, though not carefully cultivated. The only appearance of the house's having been once inhabited, was an old escutcheon, which had been placed over the door on the death of one of the family, and which was now thrown into a corner to decay; the old motto “*Je vive en espérance attendant grâce*,” was still visible, but the armorial bearings were almost effaced.

Thursday, July 4th. — Walked to East Witton Fell, about a mile from the village; in the midst of woods forming a romantic little glen, along which the water runs, after falling from the height of about twenty feet, over large stones. On one side of the fall is a pretty little summer-house, formed of the thick branches of trees, and cut so as to imitate the Tuscan style of architecture. On the other side, the trees form a beautiful background. Returned through the woods to see a small well cut in the rock.

Friday, July 5th. — Walked to Jervaux Abbey, situated on the banks of the Ure, about two miles from East Witton. The abbey was built in 1156, and dedicated to the Virgin. At the dissolution the revenues were granted to the king, and the site given to the Earl of Lennox. It now belongs to the Marquis of Aylesbury. Considering the size of the building, which must have been very great, very little now remains, but it is most romantically situated.

Saturday, July 6th. — Drove to Aysgarth, a village about eight miles from Middleham, where there is a beautiful fall of water (called the Foss or Force), the waters have a petrifying influence on whatever is exposed to their action.

Sunday, July 7th. — Attended service at East Witton church, most beautifully situated at the entrance of the village from the Masham Road, and a little raised above the "Village Green." The whole service was simple and impressive. — E. H.

LESSON 51. — p. 89.

95. 6. *An Account of a Ramble, with observations.*

1. Having often heard of Dent Dale, and staying at the village inn at Ingleton, we resolved, as the distance was only ten miles, to see the Dale. Accordingly, we hired a cart (the only conveyance we could get) which, being market-day, had brought some calves to Ingleton for sale, and could, therefore, carry some back in the afternoon. As we had to wait till the four-footed calves were disposed of, we rambled in the fields at the back of the inn, from which we had a beautiful view of the mountain, Ingleborough. On our carriage being announced, we first put in our boxes so as to form a seat for two, the rest being obliged to walk; for the horse, not knowing the strengthening qualities of corn, could not be persuaded to carry more than two people and a small box, consequently, the rest formed our escort. At last, our cavalcade began to move for Dent; through deep ravines skirting the sides of Ingleborough, and small hills covered

with heather, and occasionally varied by a few black sheep which fed there.

2. Our guide was a most amusing personage, called King, and though his robes were not regal, consisting of the universal shepherd's plaid, grey coat and continuations, blue stockings, and thick shoes, yet he did honour to what he called his palace. At this place we arrived, after a journey of two hours and a half, though the distance was only five miles ; yet the rain, which was pouring in torrents, had made the roads so very heavy as to retard our progress ; and, what was more immediately felt by us, as the keen mountain air had created an appetite, had rendered our lunch quite unfit for use, having fallen to the bottom of the cart and fraternized with the well-wetted straw. No wonder, then, that we gladly accepted the King's hospitality, and accompanied him to his little cottage, which was five miles from any house ; on a bleak moor, surrounded by mountains ; and peopled by a family who could have exclaimed with Scott,

“Breathes there a man with soul so dead,
Who never to himself has said,
‘*This is my home, my native land ?*’”

On arriving at the cottage door, we were shown into the family room, where we were most thankful to sit around the fire, with his wife and sons, (who were strong mountaineers, just returned with their dogs from watching the sheep,) and join the whole party in their frugal meal of milk, and oaten bannocks. Before commencing, the old man reverently stood up, uncovered his head, and asked a blessing. He afterwards told us that, though five miles from church, neither he nor any of his family had, for the last *twenty years*, missed being present at the Sabbath service, though the roads, at all times bad, would have been considered impassable by less earnest Christians.

3. Having finished our repast, and our eyes having in

some measure become accustomed to the smoke from the peat, which is burnt here, we made a tour round the apartment. On a shelf were placed "The big ha' Bible," "Pilgrim's Progress," and one or two other books of the same kind. Below these hung their plaids and bonnets.

" Their hopes, their cares, their joys were all
Bounded within their cottage wall."

4. We again set forward on our journey, though the rain was still heavy. We had just witnessed a realisation of that beautiful lesson, "Godliness with contentment is great gain." For this poor man's family, with none of the luxuries of life, not even many of the comforts, was possessed of that true happiness, which is not always found in the habitations of the rich.

5. The road became less mountainous as we approached the village of Dent, and lay along a fruitful and well cultivated district, abounding with white-washed cottages; before each of which, and belonging to it, were a garden, field, and orchard, with generally a cow and a pig. Frequently a group of merry children were playing, whilst their fathers and mothers were seated, after the fatigues of the day, in the doorway, both knitting (for here the men when out in the fields knit their own stockings). All the people, being far removed from the strife and toil of towns, seemed happy and contented amongst their native hills.

6. By this time we had arrived at the Head Inn, the street leading to which was so narrow, that two carts could not pass; perfectly satisfied with our day's excursion, notwithstanding our mode of conveyance, and our wet clothes. The cheerful piety of our guide had made our five hours mountain travelling some of the happiest in our lives; and, whilst sitting over a warm fire in the room enjoying our tea, we could thank that God who gives to each such things as he requires.

E. H.

LESSON 60. — p. 96.

Note to the Teacher. — In this part, a *selection* is made of those Lessons, or parts of Lessons, which contain the *leading* and *most important facts* connected with English History. These may form either the *subjects* of conversation to be written from memory, or as *tests* of the pupil's knowledge. The portions omitted can be supplied, if necessary, by the Teacher himself. As these Lessons admit of being divided into *several* separate portions, each sufficiently large to form a *distinct* Lesson, they have been accordingly broken into Sections.

LESSON 60. — p. 96.

SECTION I.

104. *A connected account of Henry VIII., with the heads developed.*

Henry VIII. began to reign 1509, died 1547.

1. *a.* Henry VIII., son of Henry VII. was just eighteen years of age *when he ascended the throne*, handsome in person and pleasing in manners.

b. 'The unpopularity of the late king, through his avarice, *made men look with joyful anticipation to the reign of a young and gallant prince*; and the treasures amassed by his father enabled him to fulfil these expectations.

c. He *greatly excelled in martial exercises*, and loved to display his address and vigour before his consort, her ladies, the nobility, and the foreign ambassadors.

2. *a.* Acting under the advice of his grandmother, the venerable countess of Richmond, *Henry retained all his father's faithful and experienced ministers.*

b. But on the very day of his accession, to gratify the people, *he ordered Empson, Dudley, and their chief agents, or promoters, as they were termed, to be arrested and charged with having usurped the authority of the courts of law, &c.*

Empson made an ingenious and eloquent defence ; so that the charges were not tenable.

c. As it was, however, resolved not to let them escape, an absurd charge was brought against them, of a design to secure the person of the young king on the death of his father, and make themselves masters of the government. On this, which every one must have known to be false, juries *readily found them guilty*.

d. They were respited, however, and might perhaps have been suffered to linger out their lives in prison, but that the king was so harassed with complaints against them in his progress the following summer, *that he signed the warrant for their execution, and they suffered on Tower Hill*.

LESSON 60.

SECTION II.

4. a. *War between England and Scotland.*

The Earl of Surrey, to whom Henry had committed the Scottish war, was at Pontefract, when James crossed the Tweed. The Earl having summoned the gentry of the north to meet him at Newcastle, they immediately repaired to his standard, when his forces amounted to 26,000 men. He then advanced at their head to Wooler-haugh, within five miles of the enemy. When he saw their position, fortified by nature on all sides but one, and that defended by cannon, he feared to attack, and, sending a herald to James, required him to descend into the plain, and engage on equal terms. The monarch refused. Surrey then, by the advice of his son the lord-admiral, resolved to march toward Scotland, and then return and take the enemy in the rear. The English therefore crossed the Till in two divisions, a van and rearguard ; the former led by the admiral, the latter by Surrey in person, and marched till evening up its right bank. At sunrise next morning, they crossed it by the bridge of Twissel, and, going down the left bank approached the Scottish camp. James,

who now saw their object, ordered his men to fire their huts and retire to the hill of Brankston, more to the north.

b. Battle of Flodden Field. — The vanguard of the English halted at the foot of this hill, until the rearguard came up, when they both advanced in one line; and the Scots descended in good order and perfect silence. The right wing of the English vanguard was assailed by a body of Scottish spearmen under the Lord Home. It gave way, and its leader Lord Edward Howard was unhorsed, and lay on the ground expecting to be slain or taken, when Heron came up with a body of outlaws and restored the battle; and the Lord Dacre, with a reserve of 15,000 men, took the Scots in the rear and put them to flight. A body of 7,000 Scots, under the Earls of Huntley, Errol and Crawford, was meantime hotly engaged with the remainder of the English vanguard, till after an obstinate and bloody conflict, Errol and Crawford fell, and their men broke and fled. The king in person, followed by a numerous body of gallant warriors cased in armour, assailed the rearguard, and bearing down all resistance had nearly reached the royal standard, when Sir Edward Stanley, who had defeated and chased over the hill the Earls of Lennox and Argyle who were opposed to him, returned, and took the body led by the king in the rear; James was slain by an unknown hand within a spear's length of Surrey. The battle, which began after four in the evening, lasted but an hour. The approach of night and the want of cavalry caused the pursuit not to exceed four miles. The loss of the Scots was 10,000 men, among whom were their king, his son the Archbishop of St. Andrew's, two bishops, two abbots, twelve Earls, thirteen barons, and fifty gentlemen of distinction. The body of the Scottish king was conveyed to London, to be there interred.

LESSON 60.

SECTION III.

5. a. Wolsey. — At this time, and for many years after, England was governed by Cardinal Wolsey. His father, who

was a substantial burgess (or, as some say, a butcher) of Ipswich, had brought him up for the church.

b. His talents. — So apt was he in learning from his earliest youth, that at Oxford he was honoured with the title of the Boy Bachelor.

c. His honours. — His first clerical appointment was to the living of Limington in Somersetshire, through the patronage of the Marquis of Dorset, whose sons had been among his pupils at the University. He next became private chaplain to the Treasurer of Calais, where he was noticed by that able diplomatist, Bishop Fox, and by him recommended to Henry VII., who was so pleased with his learning, activity, and aptitude for the despatch of public business, that in a short time he preferred him to the Deanery of Lincoln, and the office of King's Almoner.

d. His influence. — At the accession of Henry VIII., who had little inclination to business, Wolsey proved the very man wanted to relieve the sovereign of all the cares of state. Although twenty years the king's senior, he soon became his royal master's bosom friend. And on the *resignation* of Archbishop Warham, received the seals as chancellor, being soon after further promoted by Leo X. to the important post of papal legate. He now became most sumptuous in his entertainments. During the war between Francis of France and Charles, Wolsey was despatched to the continent, not to arbitrate between the contending princes, but to concert with the emperor for the dismemberment of the French monarchy. Soon after this, Leo X. died, and Wolsey aspired to the Popedom ; but after deliberating twenty-three days, the conclave elected Adrian, Cardinal of Tortosa.

e. The exhausted state of Henry's Exchequer, rendered it imperative for him to assemble a parliament, which met, after an interval of eight years, on the 15th of April, 1523, Sir Thomas More being chosen by the Commons as their Speaker. Cardinal Wolsey went down to the Lower House in great state, and demanded an immediate vote for 800,000*l.*

by means of a property-tax at the rate of twenty per cent. The Commons, however, would not agree to more than ten per cent. The supplies thus procured were wasted in idle hostilities in France. But the death of Adrian and the election of Giulio de' Medici (Clement VII.) to the popedom, by again disappointing Wolsey's towering ambition, caused a change in the policy of England. Imagining that the Emperor had not fairly supported his claims, the Cardinal thought seriously of a reconciliation with Francis; but the defeat and capture of that monarch at the disastrous battle of Pavia led to another change in Henry's conduct. The war was to be carried on with renewed vigour, and Wolsey sought to raise money, first by an arbitrary commission, and then by way of benevolence. Both methods failed. This period marks the highest point of the soaring Cardinal's flight; his fall was now near at hand.

f. His fall. — The procrastination respecting the King's divorce, from which it was impossible to absolve Wolsey, proved fatal to him, and his fall was as rapid as his bitterest enemies could desire. He was accused of transgressing the law of the land in his capacity of papal legate; and his property was seized. All his friends, except a faithful few, deserted him. He died of a broken heart on the 29th of November 1530, in the sixtieth year of his age. Shortly before his death, he exclaimed, "Had I but served God as diligently as I have served the king, He would not have given me over in my grey hairs."

LESSON 60.

SECTION IV.

7. *a. Leo X.* — Among the mighty plans of Pope Julius II., was one for erecting at Rome a magnificent temple, in honour of the Apostle from whom the popes pretend to derive their authority. When Leo X., of the tasteful family of the Medici, ascended the papal throne in the thirty-seventh year of his age, his ambition excited him to continue and complete

this noble edifice. But his generosity and extravagance had nearly drained the papal treasury ; and, being perfectly ignorant of, and careless about religion, he, without any scruple had recourse to the old practice of *selling indulgences*.

b. The Archbishop of Mentz was the prelate selected for managing the holy traffic in Germany ; and this prelate chose as his principal agent, a Dominican friar, named Tetzel, who filled the office of *Inquisitor*, a man of scandalous life, ignorant, and matchlessly impudent. Tetzel, who had been already similarly employed, selected suitable assistants from among the brethren of his own order ; and soon, from press and pulpit, streamed forth currents of declamation on the pains of purgatory, and the sovereign power of indulgences, for the remission of sins, *past, present, and to come*, however deep might be their dye. The simple, good-hearted Germans gladly purchased the remission of their own sins, and those of their deceased kindred, now languishing in purgatory. The per-centage allowed Tetzel and his brethren was therefore considerable. His ill-fortune, however, at length brought Tetzel to the neighbourhood of the newly founded University of Wittemburg, in Saxony ; and here Providence had prepared an overthrow, not merely for indulgences, but for the whole system on which the papacy had been erected.

c. *The iniquity of Indulgences exposed by Martin Luther.* — The Professor of Theology at this time at Wittemberg was Dr. Martin Luther, who applied himself diligently to the study of the Scriptures. While Luther was thus engaged in the search after and communication of truth, Tetzel came into his neighbourhood. Some of those who made their confessions to Luther, acknowledged sins of no small magnitude, for which they boldly demanded absolution. Luther refused, alleging that *sincere contrition* and heavy penance must *precede*. They produced the indulgences they had purchased from Tetzel. He bade them beware how they trusted to such things, and still refused them absolution. They complained to Tetzel, who pronounced Luther a heretic, against whom,

in virtue of his office of Inquisitor, he was bound to proceed.

d. Commencement of the Reformation.—Luther then set himself to examine the *authority* for this power of granting indulgences, and finding that there was none, began to preach openly against them. The warfare between him and the papacy thus commenced.

LESSON 60.

SECTION V.

9. a. Cranmer appointed Archbishop of Canterbury.—On the death of Archbishop Warham, Henry resolved to confer the see of Canterbury on Cranmer, who had now been for some time resident ambassador at the Imperial court. Cranmer had by this time embraced most of the reformed doctrines ; he had, moreover, formed a matrimonial union with the niece of Osiander, one of the German divines. He saw the difficulties which environed him, and would most willingly have declined the proffered honour ; but he had to deal with one who would not lightly suffer his will to be disputed. He made all the delay he possibly could.

b. His scruples.—He tried to turn Henry from his purpose by stating that if he received the dignity, it must be from the pope, which he neither would nor could do, as the king was the only governor of the Church in all causes, temporal or spiritual.

c. His protest.—Henry, unable to overcome this objection, took the opinion of some eminent civilians on it, and they advised that the prelate elect should, previously to taking the oath to the pope, make a *solemn protest* that he did not consider himself thereby bound to do anything contrary to the law of God or his duty as a subject. Cranmer, whose modesty and diffidence always led him to receive with deference the opinions of those learned in their profession, ceased from opposition. The King applied to Rome for the pall and the

usual bulls. Clement, aware of Cranmer's principles, hesitated at first, but he finally sent them. The consecration was appointed to take place on the 30th of March, 1533, in St. Stephen's chapel at Westminster. On that day Cranmer went into the chapter-house, and, in the presence of five most respectable witnesses, made his protest. He then proceeded to the chapel, where the Bishops of Lincoln, Exeter, and St. Asaph stood ready to perform the ceremony. He there again declared that he would take the oath *only as limited by his protest*, and on receiving the pall he made this declaration for the *third time*. Cranmer thus attained the highest dignity in the English Church in the forty-fourth year of his age, and within four years of the time when he became first known to the king.

d. Remarks on this. — Opinions are divided with regard to the conduct of Cranmer on this occasion. We must, however, condemn the principle on which he acted; otherwise, "oaths would cease to offer any security if their *meaning* may be *qualified* by *previous* protestations, made *without the knowledge* of the *party* who is *principally interested*." But, at the same time, we are fully convinced that Cranmer was satisfied, in conscience, of the rectitude of his proceeding, and that Clement must have known in his heart, that the new prelate would not, and could not, take the oath of canonical obedience unreservedly.

LESSON 60.

SECTION VI.

10. *a. Suppression of the Monasteries.* — The suppression of the Monasteries, which was effected in 1536, caused great discontent among the people. The loss of the alms distributed at them was felt by the poor and idle; the many associations of superstition, as well as piety connected with them, were harshly broken asunder; the prospect of the decay of these sacred edifices, or their conversion into secular dwellings, was

unpleasing ; and moreover, then, as at all times, the clergy had been the most lenient of landlords. The sight of the ejected brethren, many of them advanced in years, wandering about the country, moved the people to pity ; and they were assured, that this was only the first step towards depriving them of all religion, and subjecting them to unheard-of tyranny. The suppression of all the remaining monasteries was soon after resolved on.

b. Causes which led to this. — The reformers viewed the monasteries as the strongholds of popery, which they thought could never be eradicated while these were allowed to remain. In addition to this, the wealth of the numerous religious houses made them an object of cupidity to the king and his courtiers. The Convents of the north had openly aided the rebellion, and those of the south had secretly furnished the rebels with money. The practice of visiting them, to investigate their affairs and mode of procedure, was renewed ; threats and artifices were employed, frequently with success, to obtain surrenders. The religious themselves, in anticipation of the coming storm, had been making preparations to meet it ; they embezzled the movable property of their convents to a great extent ; they renewed leases of the lands at low rents on receiving large fines. They had, therefore, often but little reluctance to give up their monastic seclusion ; many of them were even glad to escape from the irksome monotony of a conventual life. Hence, the crown met with little opposition. Pensions, varying according to their rank and good conduct, were settled on the monks till they should receive livings in the church of equal dignity and value. The suppression was effected in the course of two years, and the annual income which thus fell to the crown amounted to more than 130,000*l*.

LESSON 60.

SECTION VII.

12. *a. Death of Henry VIII.* — The days of this monarch were now fast drawing to their close. He had become so cor-

pulent and unwieldy, that he could only be moved about in a chair. He had for some time been gradually growing worse, but his friends feared to apprise him of his danger. At length, Sir Antony Denny ventured to inform him of his approaching dissolution. He received the intelligence with meekness, expressing his reliance on the merits of his Saviour. Sir Antony asked if he would have any divine to attend him; he said, if any, it should be the Archbishop of Canterbury; but, "Let me take a little sleep first," said he, "and when I awake again I shall think more about the matter." When he awoke, he directed that Cranmer should be fetched from Croydon. The prelate came in all haste, but found him speechless. He desired him to give a sign of his faith in the merits of Christ; the King pressed his hand and expired.

b. Remarks. — Nothing can be more injudicious than the conduct of those Protestant writers, who, identifying Henry with the Reformation, seem to think themselves bound to *apologise* for, and even justify, the various enormities with which his memory is charged. A slight knowledge of history will suffice to show that the worst instruments are often employed to produce the greatest and *best results*. We may, therefore, allow Henry to have been a bad man, and yet regard the *Reformation*, of which he was an *instrument*, as a lasting *benefit to mankind*. It is, on the other hand, weak in the Romanists to charge the Reformation with the vices of Henry; it would be equally so in us were we to impute to their religion the atrocities of Pope Alexander VI., and his children, Cæsar and Lucretia Borgia.

c. Thorough selfishness formed the basis of Henry's character. He never was known to sacrifice an inclination to the interest or happiness of another. He was rapacious and profuse, vain and self-sufficient. At the same time, he was courteous and affable, and, when in good humour, had a gay, jovial manner highly captivating in a ruler. His people remembered the magnificence of his early reign, his handsome person, and skill in martial exercises. He was thus popular

to the very last. The constancy of his friendship to Cranmer is the most estimable trait in his character; but the primate never had dared to oppose his will. Henry's patronage of letters was also highly commendable; he was skilful in selecting those whom he employed in church and state, and rarely promoted an ineffectual person.

LESSON 61. — p. 97.

SECTION I.

105. *A connected account of ELIZABETH, with the heads developed.*

Elizabeth began to reign 1558; died, 1603.

1. *a. Elizabeth*, daughter of Henry VIII., was proclaimed immediately on the death of her sister *Mary*.

b. Bonfires and illuminations testified the joy of the people and their hopes of happier days. A deputation of the council repaired next day to Hatfield to convey to the new Queen the tidings of her accession. She fell on her knees, and said, "This is the Lord's doing, and it is marvellous in our eyes." Acting under the advice of Sir William Cecil, who had long been in communication with her, she declared her intention of continuing most of the late Queen's counsellors in their offices.

2. *a. Philip of Spain proposes marriage.*—One of the earliest measures adopted had been to send to inform foreign princes of the death of the late, and the accession of the present Queen. Lord Cobham was appointed to convey the tidings to King Philip of Spain, expressing at the same time the Queen's gratitude for the friendship he had shown her during the late reign. Philip, in return, through his ambassador the Duke of Feria, *offered his hand to Elizabeth*, assuring her that he would obtain the requisite dispensation from Rome.

b. His proposal rejected.—But every motive, both public and private, operated in the Queen's mind against this proposal. The nation was so adverse to the Spanish connection,

that, by continuing it, she would forfeit her popularity; and as Philip and she were related in the same degree as her father and Catherine of Arragon had been, it would be in effect acknowledging that her mother's marriage was not valid. She therefore declined the proposed union in the most civil terms.

LESSON 61.

SECTION II.

3. *a. Elizabeth's coronation.* — The 15th of January, 1559, was the day appointed for the Coronation. On the 14th the Queen left the Tower, and proceeded through the city in a splendid carriage, preceded by the trumpeters and heralds, and followed by a train of nobles, ladies and gentlemen on horseback, all richly attired in crimson velvet. The shouts of the joyous multitudes filled the air as she passed along, and the companies of the city displayed their feelings and their taste in the manner of the age, by erecting gorgeous *pageants*, as they were named, across the streets. On one appeared the eight Beatitudes, suitably habited, each of which was appropriately ascribed to the Queen. At the Conduit, in Cheapside, another exhibited the opposite images of a decayed and a flourishing commonwealth. From a cave beneath issued Time, leading forth his daughter Truth, who presented an English Bible to the Queen. Elizabeth took the book, pressed it to her heart and lips, and said she thanked the City more for it than for all the cost that had been bestowed on her, and that she would often read it over. At the end of Cheapside the Recorder met her, and presented her with a purse containing 1000 marks in gold, which weighty gift she received in both her hands. The giants Gog and Magog reared their huge forms over Temple Bar, holding out to her their Latin verses; and a child, "richly arrayed as a poet," pronounced a farewell in the name of the corporation of London.

b. The Coronation took place next day. Heath and some

other bishops did not appear; but the greater part gave their attendance, arrayed in scarlet like the temporal nobles. The ceremony was performed in the usual manner by Oglethorpe, bishop of Carlisle. On the following morning, it being usual on such occasions to release prisoners, as the Queen was on her way to her chapel, one of the courtiers presented her with a petition, beseeching her that now this time four or five principal prisoners more might be released. These were the four Evangelists and St. Paul, who had been long shut up, in an unknown tongue, so that they could not converse with the common people. She replied, with great gravity, that it were better first to inquire of themselves whether they would be released or not.

LESSON 61.

SECTION III.

4. a. Elizabeth acts with caution in the work of Reform. — The *prudence* of Elizabeth, and of her chief adviser Cecil, led them to *proceed very cautiously*. The first step was to put an end to the persecution; those, therefore, who were in prison for their religion, were released on their own recognisances.

b. The Reformation established. — Bills for establishing the *supremacy* were introduced and carried, in spite of the strenuous opposition of the bishops. By the last act, the Queen, who was styled the Governess (not Head) of the Church, was invested with the whole *spiritual power*, to make or repeal canons, alter discipline and ceremonies, suppress heresies, &c., without consulting parliament or convocation. Whoever refused to acknowledge the supremacy was declared incapable of holding office; whoever denied it, or sought to deprive the Queen of it, was to forfeit his goods and chattels for the first offence, to incur a *praemunire* for the second; the third was treason. The Queen was to nominate directly to bishopricks, and the bishops were forbidden to alienate the revenues of

their secs, or make leases for more than twenty-one years. But as an exception was made in favour of the Crown, the Church derived but little advantage from this well-meant measure.

c. Debates upon it.—1. A bill for restoring the *English Liturgy* was next brought in; but the matter was considered of so much importance, that it was deemed advisable that it should be previously discussed between the two religious parties. Eight champions were chosen on each side; the most distinguished of the *Romanists* were Bishops White and Watson, Dean Cole, and Archdeacon Harpsfield;—of the *Protestants*, Scory, Jewel, Aylmer, Cox, Grindal, and Horne. The Archbishop of York and Lord-keeper Bacon presided; the place was Westminster Abbey.

2. The QUESTIONS PROPOSED were, “Whether it is not against the Word of God and the custom of the ancient Church, TO USE AN UNKNOWN LANGUAGE in the public service of the Church;—whether every Church has not a right to appoint rites and ceremonies, provided it be done to edification;—whether it can be proved from Scripture that there is a *propitiatory sacrifice* in the *Mass*?”

3. On Friday the 31st of March, the dispute began in the presence of the privy council and both houses of parliament. Though it was to be managed in writing, and ten days’ notice had been given, the Romish party said they had nothing written, alleging want of time; but they offered to give some extemporary arguments for the retention of a foreign language. Their motives for acting thus were sufficiently obvious; but their offer was accepted. Dean Cole then rose, well provided with *papers* and notes; and, prompted by his colleagues, delivered some poor arguments by which this absurd practice is defended, well-seasoned with abuse of the reformers. He concluded by observing that nothing is more inexpedient than to bring religious rites down to the level of the vulgar, for that *ignorance is the mother of devotion*.

4. An able reply was read by Dr. Horne, which drew forth great applause. The Romanists saying they had more argu-

ments to urge, the debate was adjourned to the following Monday, on which day they raised various objections, and refused to begin, alleging that the Protestants would have the advantage by speaking last. The assembly broke up; White and Watson were committed to the Tower for contempt; three other bishops were heavily fined, in conformity with the arbitrary mode of proceeding which extended to all matters in that age.

5. The *Act of Uniformity*, as it is styled, was now introduced and passed; the bishops and eight temporal peers dissenting. This Act directs that King Edward's *Second Service Book*, as altered by the committee of divines appointed for the purpose, should alone be used. The penalties imposed on those ministers who should use any other service, were:—forfeiture of goods and chattels, for the first offence, a year's imprisonment for the second, imprisonment for life for the third. A fine of one shilling was imposed on those who should absent themselves from church on Sundays and Holidays. The *Reformation was thus finally* and effectually established.

Terms to be explained. — *Praemunire*. A writ in common law, whereby a person becomes liable to punishment, as infringing some statute.

The *Mass*. The Service of the Roman Catholic Church.

LESSON 61.

SECTION IV.

5. *a. Elizabeth's prudence.* — The late Queen had left her successor a legacy of a war with both France and Scotland; but negotiations for a general peace had been commenced. The differences between the Kings of France and Spain were easily arranged, but Philip, as bound in honour, insisted on the restitution of Calais to his English ally. To this the French Cabinet was by no means disposed to assent, and Philip's zeal cooled when he found he had no prospect of the Queen's hand. He, however, offered to continue the war on

account of it, provided she would engage not to make peace for six years. But to the *prudence of Elizabeth* and her ministers, the possession of Calais, even if it could be recovered, seemed so inadequate to the cost likely to be incurred, that they rejected the proposal, and the English envoys were directed to make peace on any reasonable terms. It was therefore agreed that Henry, King of France, should retain Calais for eight years, and if he did not then restore it, he should pay 500,000 crowns, and the Queen's title should remain; but that, if during the time Elizabeth made war on France or Scotland, she should forfeit Calais, which Henry, on the other hand, should restore immediately, if he were the first to break the peace. It was plain that this was only a decent pretext for abandoning Calais, and judicious people saw in it grounds for admiring the Queen's good sense and prudence. A general peace was soon after concluded.

LESSON 61.

SECTION V.

8. *a. Massacre on St. Bartholomew's Day.*—On the eve of St. Bartholomew, an atrocity without parallel in history was perpetrated in the French capital. All the leaders of the Protestant party had been invited thither on the occasion of the marriage of the young King of Navarre, their ostensible head, with Margaret, sister of Charles IX. The marriage was celebrated on the 18th of August; four days after, the Admiral Coligni was fired at, and wounded, from the window of a house belonging to a dependent of the Duke of Guise. Next day the King, the Queen-mother, and the Court came to visit him. After midnight, the tocsin sounded, and the Protestants were fallen on and massacred in their beds. The admiral, his son-in-law Teligni, Rochefoucauld, and nearly 1000 more of the nobles and gentry, and 5000 other Protestants perished. The King of Navarre and the Prince of Condé only saved their lives by a change of religion.

Similar massacres were perpetrated at Orleans, Rouen, Lyons, and other cities, in the course of the succeeding month. They closed with one at Bordeaux, on the 4th of October. The number of victims immolated to the demon of fanaticism is variously estimated at from 10,000 to 100,000 ; the Duke de Sully gives the number at 70,000, the accurate Thuanus at 30,000. Medals were struck, and an annual *procession of thanksgiving* was appointed, at Paris, to commemorate the deed. The tidings were received with every demonstration of joy at Madrid, and in the camp of Alva. At Rome, the *Pope and Cardinals* went to *return thanks to Heaven* for this event in the church of St. Louis, the canonised King of France.

b. Its consequences.—The French ambassador in England, La Motte Fénélon, was instructed to make excuse to Elizabeth. He repaired to Woodstock, where the court was then residing. When admitted to an audience, he was led through rooms in which a silence like to that of the tombs prevailed. The lords and ladies, habited in deep mourning, took no notice of him as he passed. Elizabeth herself, however, listened to his excuses with calmness. She then showed how inadequate they were, and expressed her desire that the King should institute an inquiry, and if the charge were found to be a calumny, to punish the authors of it. Her opinion of the King's *intentions*, she said, would be regulated by his *conduct* on this occasion.

c. The Huguenots quickly recovered from the stupor into which the massacre had thrown them, and resumed their arms. Elizabeth connived at money and men being sent to them out of England. In a similar manner, she aided the Prince of Orange and the Protestants of the Netherlands. Charles IX. dying of pulmonary consumption, the Duke of Anjou, who had been elected King of Poland, succeeded him under the name of Henry III. The King of Navarre and Prince of Condé made their escape, resumed the Protestant religion, and became the heads of the Huguenots ; they were

also joined by the Duke of Alençon, now Anjou, and the King at last gave them most favourable terms. But the Catholics in return, formed the *League*, headed by the Guises, in concert with the King of Spain.

LESSON 61.

SECTION VI.

10. *a. Philip of Spain, disappointed, prepares to invade England.*—Though there had been no actual declaration of war between Spain and England, each party had for many years been injuring the other. Elizabeth aided the Dutch, and countenanced the expeditions of Drake and other adventurers. Philip excited rebellion in Ireland, promoted conspiracies against the life and authority of Elizabeth in England, and was preparing to invade it in favour of the Queen of Scots. After the death of that princess, he resolved to put forth his own claim to the crown, as the descendant of John of Gaunt. The Pope Sixtus V., at his desire, renewed the bull of his predecessor Pius V., and raised Allen to the dignity of Cardinal, that, like Pole, he might proceed as Legate to England when it should be conquered. The new Cardinal forthwith published an *Admonition*, addressed to the nobility of England, full of the grossest falsehoods, and vilest calumnies of the Queen, and composed in the vituperative style then familiar to the Romish writers.

b. Preparations for defence.—While these immense preparations for her overthrow were being made, the Prince of Parma was amusing Elizabeth with a negotiation for terminating all differences. But the means of resistance were meantime not neglected; all the men from sixteen to sixty were enrolled and trained by the lord-lieutenants of counties, who were directed to appoint officers and provide arms. One army of 36,000 men, under Leicester, was stationed at Tilbury, to protect the city. The seaports required to supply shipping according to their means.

On this occasion the city of London set a noble example, being called upon to furnish 5000 men and fifteen ships, the citizens voluntarily pledged themselves to double the number of each. The royal navy consisted of only thirty-four ships, but many noblemen fitted out vessels at their own expense, and the whole fleet numbered 181 ships of all kinds, manned by 17,472 seamen. The chief command was committed to Howard of Effingham, Lord High Admiral of England; the three distinguished seamen, Drake, Hawkins, and Frobisher, held commands under him. The main fleet was stationed at Plymouth; a squadron of forty ships, under Lord Henry Seymour, lay off Dunkirk, to watch the motions of the Prince of Parma.

LESSON 61.

SECTION VII.

11. *a. Number of ships.*—At length the fleet styled the *Invincible Armada* sailed from the Tagus. It consisted of 130 ships, carrying 19,000 soldiers, 8000 seamen, 2000 galley-slaves, and 2630 pieces of cannon. Its commander was the Duke of Medina Sidonia, aided by Juan de Recalde, a distinguished seaman. It also carried a corps of 180 monks and friars of the different orders, for the conversion of the heretics, and a supply of arms for the disaffected Catholics. Off the coast of Galicia it experienced a tempest, which obliged the admiral to remain for some time at Corunna, to refit.

b. The Conflict, or Running Fight.—On the 12th of July the Armada put to sea, and on the 19th it was off Lizard Point, in Cornwall, where it was seen by Flemming, a Scottish pirate, who hastened to Plymouth with the tidings. The admiral immediately got his fleet out to sea, though with great difficulty, as the wind blew strong into the port. The instructions of the Spanish Admiral were to avoid hostilities till he had seen the army of the Prince of Parma safely

landed in England. He therefore rejected the advice of his captains, to attack the English fleet, and the Armada proceeded up the Channel in the form of a crescent, of which the horns were seven miles asunder. The motion of this fleet, the greatest that had ever ploughed the ocean, was slow, though every sail was spread.

c. The plan adopted by the English Admiral was to follow the Armada and harass it, and cut off stragglers. During six days, which it took the Spaniards to reach Calais, the annoyance was incessant, and several of their ships were taken or disabled, the superior seamanship of the English, and the agility and low build of their ships, giving them great advantage over the unwieldy galleons and galleasses. At length the Armada cast anchor near Calais, and the Admiral sent off to the Prince of Parma, requiring him to embark his troops without delay. But this it was not in his power now to do; his stores were not yet prepared, his sailors had run away, and the Dutch blockaded the harbours of Dunkirk and Newport. The Armada itself narrowly escaped destruction; for, on the night of the 29th, the English having sent eight fireships into it, the Spaniards, in terror, cut their cables; the English fell on them in the morning, when they were dispersed, and took two galleons; and the following day a storm came on, and drove them among the shoals and sands of Zealand. Here, in a council of war, it was decided, as the navy was now in too shattered a condition to effect anything, to return to Spain without delay. But the passage down the Channel was so full of hazard, that it was resolved, in preference, to sail round Scotland and Ireland, dangerous as that course appeared.

d. *Its fate.*—The Armada set sail; the English pursued as far as Flamborough Head, where want of ammunition forced them to give over the chase. Storms assailed the Armada in its progress; several ships were cast away on the west and south coast of Ireland, where the crews were butchered by the barbarous natives, or put to the sword by orders

of the Lord-Deputy. The total loss was thirty large ships, and about 10,000 men. Philip received the intelligence with great equanimity, ordered public thanks to God and *the Saints* that the *calamity was not greater*, and sent money to be distributed among the surviving crews.

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CHARLES I.

SECTION I.

106. *Portions in the reign of Charles 1st.*

Charles I. began to reign 1625 ; beheaded 1649.

1. *a. Charles I. son of James I. ascends the throne in 1625.*—The new monarch, now in the twenty-fifth year of his age, offered in his morals and character a favourable contrast to his father. He was grave and serious in his deportment, regular in his conduct, an enemy to licentiousness and riot of every kind, a lover and patron of the fine arts.

b. Marriage.—The first care of Charles was to *celebrate* his *marriage* with the *Princess Henrietta Maria*, one principal source of his future misfortunes. The nuptials were performed by proxy at Paris, whither the Duke of Buckingham repaired with a splendid train to conduct the young Queen into England. The King met her at Dover, and thence conducted her to Hampton Court, as the plague was raging in London.

2. *a. Charles's first Parliament, of what composed.*—On the 18th of June Charles's first Parliament met at Westminster. The King submitted to it the state of his finances. He was encumbered by a debt of his father's to a large amount ; he had all the expenses of his marriage, and other charges to meet, and he was about to be engaged in a war against the whole house of Austria. To meet all these, "the house of Commons," Hume sarcastically observes, "conducted by the wisest and ablest senators that had ever flourished in England, thought proper to confer on the king a supply of two sub-

sides, amounting to 112,000*l.*” Such conduct appears to be, as that partial writer represents it, a cruel mockery of an innocent and a confiding young monarch.

b. On examination, however, it will be found that many members both of the House of Lords and of the Commons had serious objections against Buckingham, and the measures of Charles. Thus, an opposition to the crown, composed of men maintaining *puritan* doctrines, now appeared in the Lords. In the Commons there were two parties essential to a popular assembly in a monarchy, the supporters of the crown and its measures, and the opponents of abuses and advocates for the rights and privileges of the subjects; that is, the court and the country party. There were also members (afterwards known by the name of *patriots*) who were more zealous for *civil* liberty than for changes in *religious* ceremonies, and who did not view with any great abhorrence the cope and surplice or the wedding-ring.

3. *a. Puritans, their principles.* — The puritans were zealous against all that appeared to them superstitious in religion, hostile to the exorbitant powers exercised by the prelates, and, perhaps, in many cases secretly inclined to the presbyterian form, but at the same time sincerely anxious for the national rights and liberties. The puritans and the patriots were alike animated by a zeal against *popery*, which they knew well, and viewed in its true character, as the *inveterate* foe of both mental and civil liberty.

b. Some of the most distinguished members were John Pym, John Selden, Sir Edward Coke, Sir Thomas Cotton, and Colonel Harrison.

LESSON 62.

SECTION II.

5. *Laud's proceedings.* — 1. In his project of abolishing the liberties of the people, Charles was aided by the hierarchy of the Church, headed by *William Laud*, whom the favour of

Buckingham had raised rapidly through various episcopal gradations to the see of London, and whom, on the death of Abbot, the king advanced to the primacy. Laud was a man of a narrow mind, but of much reading. Matters of little importance to enlarged intellects were, therefore, of great moment to him. He had thus conceived a ridiculously exalted notion of the value of *ceremonies*, in sustaining religion, and a preposterous opinion of the peculiar *sanctity* and *sublimity* of the episcopal character. He also held the Arminian tenets. In all these matters, though his judgment was erroneous, his sincerity is not to be questioned. He was, however, actuated by a cruel, persecuting spirit ; and he would allow none to maintain opinions contrary to his own.

2. Our early reformers, on the contrary, seem to have regarded episcopacy as a thing of *human* rather than *divine* institution, and they drew close the bonds of fellowship with the foreign churches, even those of France and Geneva, which had cast it off altogether. In the Church of Rome they saw only *Antichrist*, the enemy of Christ, and not a part of His mystic body. But Laud, Montague, Heylin, and the other *high-church* divines as they were now termed, recognised the Church of Rome as a true Church. They strongly asserted the divine origin of episcopacy, and the necessity of a regular transmission from the time of the Apostles ; and, therefore, looked on the other Protestant churches as mere schismatics. In fact, the *approximation* now made to Rome was so great, that the Pope actually sent to *offer Laud a Cardinal's hat* ; an offer that was not spurned at. It was the *court* rather than the *Church* of Rome that Laud disliked ; he would willingly be himself the Pope of England, and he could not brook submission to him of Rome.

3. The following are some of the *changes* made at this time. Strange ceremonies were employed in the consecration of churches, the Communion-table was removed from the centre of the church to the west end, railed in, and called an *altar*, and *obeisance* was made to it. The officiating minister

was named a *priest*, and his habit became more gaudy ; the use of *pictures, images, crucifixes, and lights* in the churches was contended for ; prayers for the *dead, confession* and *absolution* were inculcated. The doctrine of the *real presence*, or something very nearly resembling it, seems to have been held by Laud and others.

LESSON 62.

SECTION III.

The consequences. — *a.* The *Roman Catholics* were full of hopes at witnessing these favourable symptoms in the Church of England, and the court of Rome was induced to send an envoy named Pauzani to London. A negotiation for the union of the Churches was commenced with him by Lord Cottington, Secretary Windebank, and Bishop Montague ; but entirely unknown to Laud and the clergy in general. Like all projects of the kind, it was a mere abortion, for Rome will *never recede* from any one of her pretensions. As usual, the Catholics behaved with great insolence ; “they attempted,” says Clarendon, “and sometimes obtained, proselytes of weak uninformed ladies, with such circumstances as provoked the rage and destroyed the charity of great and powerful families,” and they urged the court on in all its *ruinous* and *oppressive measures*.

b. The *punishments* of those who impugned the *innovations* in the Church were very severe, and the licensing of the press being in the hands of the dominant party, no works in opposition to them could be printed. It was not even *permitted* to *assail* the *Church of Rome* ; and it will scarcely be believed that *Fox's Book of Martyrs, Bishop Jewell's works*, and the celebrated “Practice of Piety,” now failed to obtain a license to be printed.

c. The treatment of the father of the excellent Archbishop Leighton at this time will serve to give an idea of the punishments inflicted on those who drew down on themselves

the vengeance of the implacable Laud. Leighton, a Scots divine, had printed in Holland a book named "Zion's Plea against Prelacy," addressed to the members of the late parliaments. In this he no doubt treated the bishops with great rudeness and violence, terming them "men of blood;" and prelacy, "antichristian;" showing "the fearful sin of their pestering God's worship, and overlaying people's consciences with the inventions of men, yea, with the trumpery of Antichrist," and calling on the Parliament utterly to root out the hierarchy. Speaking of the Queen, he styled her a daughter of Heth, that is, simply a *Papist* in the language of the time. For this he was sentenced by the court of Star Chamber to be committed to the Fleet for life; to be fined 10,000*l.*; to be degraded from his ministry; to be pilloried, whipped, have an ear cropped off, a nostril slit, and his cheek branded with an SS. (*i. e.* Sower of Sedition), at Westminster, and the same to be repeated some days after at Cheapside. When this cruel sentence was pronounced, Laud pulled off his cap, and gave God thanks for it; and in his Diary he records minutely, and without the slightest pity or remorse, how it was carried into execution. Leighton lay in his dungeon till the year 1641, when he was released by the Parliament.

LESSON 62.

SECTION IV.

6. *John Hampden's principles.* — *a.* John Hampden was a gentleman of good fortune in Buckinghamshire, who had sat in all the Parliaments since the year 1620. He was the friend of Eliot, and, like him, strenuous in maintaining the rights of the people. Being now assessed twenty shillings ship-money, he refused to pay it. The cause was brought before the twelve judges in the Exchequer Chamber, and was argued in behalf of Hampden by St. John and Holborne; on the part of the crown by Bankes, the Attorney, and Littleton, the Solicitor-General.

b. Hampden's counsel urged that the constitution had provided in various ways for the public safety, by the ordinary revenues and by parliamentary supplies. They showed from Magna Charta, the Conformation of the Charters, the statute "De Tallagio non Concedendo," and other acts of the Legislature, that the *consent of Parliament* is necessary to legal taxation. They asserted that none of the precedents adduced on the other side applied to the case of an inland county, and concluded by appealing to the Petition of Right.

c. The king's counsel, on their side, adduced the Danegelt of the Anglo-Saxon times, and the precedents collected by Noy, many of which certainly bore a strong analogy to the present case; but they were in early times, and could not claim authority like the aforesaid statutes. "But," said Bankes, "this power is *innate* in the person of an absolute king, and in the persons of the kings of England. It is not any ways derived from the people, but reserved unto the King, when positive laws first began. For the King of England is an *absolute monarch*; nothing can be given to an absolute prince but what is *inherent* in his nature. He can do no wrong; he is the sole judge, and we ought not to question him." "This imposition without Parliament," said Judge Crawley, "appertains to the King *originally*, and to the successor *ipso facto*, if he be a sovereign, in right of his sovereignty from the crown. You cannot have a king without these royal rights; no, not by act of Parliament." Finch maintained that no act of Parliament could bar the King of his right to defend his people, and that therefore acts "to bind the King not to command the subjects, their persons, and goods, and their money too," are void.

d. Seven of the judges gave judgment for the crown; the remaining five in favour of Hampden; Coke and Hutton, two of the most distinguished, denying, in the strongest terms, the alleged right of the crown, and the legality of the writ for ship-money.

e. Hampden's character. — Hampden's private virtues and

eminent talents are generally acknowledged. He exhibited the greatest courtesy and temper in debate; his manner was modest and diffident, as it were; and he gradually, as if seeking for information, infused his opinions into others. While his valour in the field was undoubted, his moral courage in the council and senate was no less eminent; and as he was one of the root-and-branch party, he would allow no obstacles to impede his design of abolishing the Church and the monarchy.

LESSON 62.

SECTION V.

7. *Earl of Strafford.*—*a.* About the time of the expedition to Rochelle, the King gained to his side a man in all respects superior to Buckingham. Sir Thomas Wentworth, a man of large fortune and great influence in Yorkshire, had sat in every Parliament since 1614. He had followed a neutral line of conduct, but his natural temper inclined him to the side of arbitrary power.

b. In the present Parliament, however, he had shown himself one of the most prominent champions of freedom; for Buckingham had out of jealousy deprived him of the office of Custos Rotulorum of his county; and while that wound was yet fresh, a privy seal had been sent him at the suggestion of his rival, Sir John Savile. He refused compliance, was brought before the council, and committed to prison.

c. In the ensuing Parliament he took his place among the patriots, and displayed such ability and energy, that the court saw their error, and resolved to gain him if possible. This was easy to effect. He became a baron, and then a viscount, and Lord President of the Council of the North; afterwards, he was created Earl of Strafford. He never after wavered in his devotion to despotism.

LESSON 62.

SECTION VI.

Strafford's execution.—*a.* The second day after that on which the King had signed the commission to the Lords to pass the bill, was the time appointed for Strafford's execution. The scaffold was erected on Tower Hill; the Earl, when ready, left his chamber; Laud, as he had requested, was at his window, to give him his blessing as he passed. The feeble old man raised his hands, but was unable to speak, and fell back into the arms of his attendants. The Earl moved on; the Lieutenant desired him to take coach at the gate, lest the mob should tear him to pieces. He replied that it was equal to him whether he died by the axe or by *their* fury. The multitudes extended far as the eye could reach; the Earl took off his hat several times, and saluted them. Not a word of insult was heard.

b. "His step and air," says Rushworth, who was present, "were those of a general marching at the head of an army to breathe victory, rather than those of a man condemned to undergo the sentence of death." From the scaffold he addressed the people, assuring them that he had always had the welfare of his country at heart; it augured ill for their happiness, he told them, to write the commencement of a reformation in letters of blood. He assured them that he had never been against Parliaments, regarding them as "the best means under God to make the King and his people happy." He turned to take leave of his friends, and seeing his brother weeping, he gently reproached him. He then began to undress, saying, "I do as cheerfully put off my doublet at this time, as ever I did when I went to bed." He knelt and prayed; Archbishop Usher and another clergyman knelt with him. He laid down his head to try the block: then telling the executioner that he would stretch forth his hands as a sign when he was to strike, he laid it finally down, and

giving the signal, it was severed at a single blow. And thus, in the forty-ninth year of his age, perished Thomas, Earl of Strafford, “who, for natural parts and abilities,” says White-lock, “and for improvement of knowledge by experience in the greatest affairs; for wisdom, faithfulness, and gallantry of mind, hath left few behind him that may be ranked equal with him.”

LESSON 62.

SECTION VII.

8. *Scottish episcopal war.*—*a.* Religious matters in Scotland were pushed on, in order to bring them to a uniformity with those of England. The whole structure of presbytery was dissolved, and several alterations made in the churches, which the people regarded as little better than popery. The Liturgy which was compiled was formed on that of the Church of England, but came nearer to the *Mass* (the Popish Book of Common Prayer), of which a report soon spread that it was nothing more than a translation. The clergy had been directed to purchase two copies of it for each parish, and the prelates began to enforce obedience to this mandate.

b. A divine named Henderson, and three others, presented supplications to suspend the change. These being backed by several of the nobility and gentry, and the general aversion from the Liturgy becoming manifest, the council made a representation to the King, obscurely intimating a desire that the Liturgy should be recalled. But prudent concession was a thing unknown to Charles; a stern reproof, and an injunction of the immediate adoption of the ritual, were the answer returned.

c. The consequence was an immense accession to the numbers of the *supplications*, and an organisation of the opponents of the Liturgy throughout the kingdom. This was a fatal measure to the crown; for the people forthwith resolved on a renewal of the *national covenant*; the bond of religious

union first adopted by the Lords of Congregation, and twice renewed in the reign of James.

d. The term *Covenant* was used in imitation of the Covenants of Israel with Jehovah, recorded in the Scriptures, and it also partook much of the nature of the bonds of mutual defence and maintenance which had long prevailed in Scotland. It was now drawn up by Henderson, the leader of the clergy, and by Johnstone of Wariston, a distinguished advocate. It renounced popery and all its doctrines, practices, and claims, in the strongest terms; and then declaring the Liturgy and canons to be thus virtually renounced, concluded with an obligation to resist them, to defend each other, and to support the King in preserving religion, liberty, and law.

e. Accordingly, on the 1st of March, 1638, in the Greyfriar's church, it was solemnly renewed with prayer and spiritual exhortations. The nobility, gentry, clergy, and thousands of all orders, sexes, and ages subscribed it. Copies were transmitted to all parts of the kingdom, and within two months all Scotland (Aberdeen excepted) was banded to the covenant. Men saw in it the hand of Heaven; the austerity of devotion increased; a religious gloom soon pervaded all the relations of social life, and the fanatic spirit assumed new vigour.

LESSON 62.

SECTION VIII.

The object of the Covenant.—*a.* An independent assembly and a free Parliament were the demands of the covenanters. The court employed every art to elude them, being secretly resolved to have recourse to arms. With this view, all their demands were suddenly conceded, and an assembly was held at Glasgow to regulate the Church.

b. The Marquis of Hamilton, the King's representative, was instructed to excite jealousies among the members, and if he found it restive, to dissolve it. Seeing he could not manage it, he therefore, under pretext of its being irregularly chosen,

and consequently not competent to the trial of prelates (one of the measures proposed), declared it dissolved. But the members refused to separate; their resolution was approved of by many of the privy council, and the accession to their side of the potent Earl of Argyle gave them increased courage. The acts of the six preceding assemblies were forthwith annulled; the canons, Liturgy, and high commission were condemned, and episcopacy was abolished. And thus was pros- trated, at one blow, the fabric which it had occupied two reigns to erect.

c. The result.— Preparations for invading Scotland were now made; the voluntary loan produced 300,000*l.*; the coun- ties were required to supply each a certain proportion of men, provide them with coat and conduct-money, and furnish horses. It was proposed to invade Scotland with 20,000 men from England, and 10,000 men from Ireland, while Hamilton should pour down with 10,000 more from the High- lands.

d. The want of funds, however, and the activity of the covenanters, frustrated this plan. Charles gave the chief command of his army to the Earl of Northumberland, but that nobleman falling sick, he took it himself; Strafford was Lieutenant-General: Lord Conway, who was a military man, commanded the cavalry.

e. Conway marched with the first troops that were levied, into Northumberland. The Scottish army, of 26,000 men, was encamped at Dunse, and on the 12th of August, at the desire, as they thought, of their English friends, they crossed the Tweed, and entered England. Conway prepared to dis- pute the passage of the Tyne at Newburn, but it was forced by the Scots, who, having become masters of the two northern counties, were enabled to distress the city of London whenever they pleased. At the same time, they forced the inhabitants to pay them 5600*l.* a week, and also seized the property of the clergy and the Catholics.

f. The King was now at York with an ill-affected army.

He had summoned a great Council of Peers to meet him there on the 24th of September, and he proposed to lay before it the petition which the Scots now sent him. He had also received a petition subscribed by twelve peers, and another signed by ten thousand citizens of London, praying him to call a Parliament, a measure which his Council also advised. Accordingly, when the great Council met, he announced his intention of calling a Parliament for the 3rd of November, and sixteen peers then proceeded to Ripon to negotiate with the Scots. The treaty was soon transferred to London, and it was arranged that, till it was concluded, the northern counties should pay the Scots 5600*l.* a week, to be repaid out of the first supply granted by Parliament.

LESSON 62.

SECTION IX.

9 a. *Commencement of the Civil War.*

The 3rd of January, 1642, was rendered ever memorable by an act of fatal imprudence on the part of the King. Without consulting any of his ministers, he ordered Herbert, the Attorney-General, to proceed to the House of Peers, and exhibit charges of high treason against the Lord Kimbolton, Denzil Hollis, Sir Arthur Haselrig, Pym, Hampden, and Strode. At the same time, a Sergeant-at-arms appeared at the bar of the Commons, and demanded that the five accused members should be surrendered to him; but secret information having arrived of what was to happen, the house gave the five members leave to absent themselves, and they accordingly had withdrawn. The House of Commons declared the late conduct of the King to be the highest breach of privilege, and themselves not to be safe; they adjourned for a few days, appointing a committee to sit at Merchant Tailors' Hall, in the city, "and all who came to have voices." The committee met in the city; their chief occupation was to collect all the particulars of the late breach of their privileges.

b. The King, deeply mortified at his own imprudence, took the further unwise resolution of quitting Whitehall. Next day, the river was covered with lighters and long-boats, carrying ordnance and prepared for action, and between the lines into which they formed, the five members, with their friends, proceeded to Westminster, followed by vast numbers of people, shouting for privilege of Parliament. From this day we may reasonably date the levying of war in England. Both parties had, in fact, resolved on an appeal to the sword.

c. The grand object of the Parliament was to obtain the *entire control* over the *military force* of the kingdom. For this end, a bill was read for settling the militia. To understand the question of the militia, it is necessary to recollect that, at that time, there was no standing army in England, but the men in each shire were required to keep arms and be ready to suppress insurrection and repel invasion. When it was necessary to call out the forces of the counties, commissions of array were issued to particular persons for this purpose, but the Lord-Lieutenant was the person who usually disposed of the military force of his county.

d. The Parliament now issued orders to the Lord-Lieutenants, but the King, on the other hand, forbade obedience to them, and issued commissions of array. While both sides were raising and disciplining men, the appeal to the people, by means of declarations and manifestoes, was kept up, and messages and answers were going and coming between York and London.

LESSON 62.

SECTION X.

The Royal Standard raised at Nottingham.—a. On the evening of the 25th of August, a stormy day, the King, who was at Nottingham with a small train of horse, rode out from the castle at their head. The royal standard, which was borne by Sir Edmund Verney, was then set up amid the sound of drums and trumpets; but the whole scene was

melancholy, and it was regarded as an ill omen that the standard was blown down during the night.

b. Battle of Edgehill.—On the 10th of October, the King left Shrewsbury, and intended taking Banbury, but learning the vicinity of Essex, who commanded the Parliamentary troops, and who had been following him, he resolved to turn back and give him battle; and early on Sunday the 23rd, the cavalry of the royal army proceeded to take its position on the summit of Edgehill. Essex seeing that he must give battle, drew out his army in the vale. It was not till after noon that the royal army began to descend the hill, for some of the regiments had to march from a distance of seven or eight miles. The cavalry, on the right, was commanded by Prince Rupert, the nephew of the King; that on the left by Wilmot, the commissary-general; the foot were led by the Earl of Lindsey, the general; the royal standard was borne by Sir Edmund Verney. The superiority of numbers was rather on the side of the King.

c. The day was clear and fine; between two and three o'clock, the battle, the first in which Englishmen were opposed to each other since the war of the Roses, commenced by the discharge of cannon on both sides. The infantry then engaged with great resolution. Rupert, with the impetuosity which characterised him, charged the horse opposed to him, and drove them off the field. He pursued them beyond Keinton; but instead of returning to support the royal infantry, he fell to plundering the baggage, which was in that village.

d. Meanwhile, though Wilmot was also successful on the left, the infantry was hard pressed, and a charge made by Balfour on their flank, threw them into utter confusion; the Earl of Lindsey was wounded and made a prisoner, and with him his son, Lord Willoughby of Eresby; Sir Edmund Verney was slain and the standard taken, and the King himself and his two sons ran the risk of being captured. When Rupert at length returned, the troops were so broken and

cattered, that they could not be brought again into action, and night now came on to terminate the conflict.

e. The Royal army retired over the hill; that of the Parliament remained the whole night on the ground, where, next morning, they were joined by Hampden's and other regiments, to the number of 4000 men, but instead of following the King, they fell back to Warwick. The number of the slain was said to be about 5000 men, the loss being probably nearly equal on both sides. The brave Earl of Lindsey died of his wounds; Lord Aubigny, brother of the Duke of Richmond, was killed on the side of the King; on that of the Parliament, Lord St. John, and Colonels Essex and Ramsey. Each side claimed the victory; the advantage was, however, clearly on that of the King, for he obliged Banbury to surrender, and marched unmolested to Oxford, whence parties of his horse advanced toward the capital.

LESSON 62.

SECTION XI.

10. *Battle of Marston Moor.*—a. On June the 14th, Charles wrote to Rupert, directing him to lay every other project aside, and think only on the relief of York, for it was hard pressed; and Newcastle, who possessed it, had sent to the King to say, that, if not relieved, he must surrender. The active prince made no delay, and on the last day of June he appeared within view of the city at the head of 20,000 men. Next day the allied army drew up to receive him on Hessey Moor, about five miles from the town; Rupert, however, passed the Ouse, and entered the city. Newcastle wished him to be content with having raised the siege, intimating that there were differences between the English and Scottish commanders, which might ripen into discord. But Rupert, beside his own inclination to it, had positive orders from the King to fight.

b. Accordingly, next day, the Royal army pursued the

enemy, who were retiring to Tadcaster, and came up with them on a moor named Marston Moor. The numbers were about equal, 25,000 on each side. The right wing of the Royalists was commanded by Newcastle, the left by Rupert, the centre by Goring, Lucas, and Porter. On the other side, Sir Thomas Fairfax commanded on the right, Cromwell on the left, the centre was under Lord Fairfax and the Earls of Manchester and Leven.

c. At five in the evening both sides stood ready to engage, but the action did not commence till seven. The Prince, with his usual impetuosity, charged the enemy's right wing, and drove them off the field. The Royal centre was equally successful, and Leven and his Scots fled to a considerable distance; but Cromwell was victorious on the left, and Sir Thomas Fairfax having rallied his own regiment, he and Cromwell fell on the troops of Rupert and Goring, and night closed on a decisive victory on the side of the Parliamentarians. The number of the slain was said to be upwards of 4000, of whom the far greater portion were Royalists; 1500 were made prisoners; all the ordnance, ammunition, and baggage were taken.

d. Next day Rupert retired to the western counties, and Newcastle, in disgust or despair, departed with the Lords Widdrington and Falconberg, and retired to the Continent, where he remained for sixteen years. York surrendered; the victorious armies separated; the Scots moved towards their own country, and closed the campaign by storming Newcastle.

LESSON 63. — p. 98.

SECTION I.

107. *Portions in the reign of William III.*

William III. began to reign in 1689 — died in 1702.

1. a. *William III., Prince of Orange, nephew and son-in-law of James II., was elected to the throne of England on the expulsion of James in 1689.*

b. Reasons for expelling James, and transferring the sovereignty to William of Orange.—The birth of a prince to the Queen of James II. decided those who were in communication with the Prince of Orange. Had the next heir been a Protestant, the attempts of James to subvert the religion and constitution of England might have been endured with patience, as they could only continue for a few years. But now there was born a successor, who would be nurtured in *Popery*; and a Popish Regency, under the Queen, would be formed in case of the King's demise. No time was therefore to be lost. An invitation to the Prince to come to the relief of the country, was drawn out and signed in cipher, by the Earls of Shrewsbury, Danby, and Devonshire, Lord Lumley, the Bishop of London, Admiral Russell, and Colonel Sidney. The bearer of it to Holland is supposed to have been Admiral Herbert, in the disguise of a common sailor.

2. *a. Flight of James.*—The King, seeing the state of his affairs, was now resolved on placing himself and his family under the protection of the King of France. The Queen, with her babe and his nurse, proceeded to Gravesend, whence they were conveyed to Calais. The King had promised the Queen to follow her in twenty-four hours. The letter which he received next day from the Commissioners whom he had sent to treat with the Prince, stating the terms, made no change in his resolution.

b. He wrote to Lord Feversham, dispensing with the further services of the troops, and he called for and burned the writs for a Parliament, and then retired to rest. At one in the morning he rose, and telling Lord Northumberland, who lay on a pallet in his chamber, not to open the door till the usual hour in the morning, he went down the backstairs, and, being joined by Sir Edward Hales, got into a hackney-coach and drove to the horse-ferry, and there getting into a small boat, crossed over to Vauxhall, throwing the Great Seal into the river on his way. Horses were there ready for them, and at ten in the morning they reached Feversham, where

they got on board a custom-house hoy which had been engaged for the purpose.

LESSON 63.

SECTION II.

3. *a. Meeting of the Convention.*— At two o'clock on the day of the King's departure from the capital, the Prince of Orange came to St. James's. He summoned the Lords to meet to consider the state of the nation. On Christmas-day they resolved that the Prince should be requested to take on him the administration of all public affairs till the 22nd of January, and to issue letters for persons to be elected to meet as a *Convention* on that day. The following day, all those who had served in any of the Parliaments of Charles II., and were in town, with the Aldermen and fifty Common Councilmen, waited on the Prince by invitation, and thence went to the House of Commons, where next day they voted an address similar to that of the Peers. The Prince accepted the charge, and issued the letters of summons for the *Convention*. Next day, being Sunday, he received the Sacrament according to the rites of the Church of England.

b. On the 22nd of June, 1689, the *memorable Convention* met. A joint address of thanks, praying him, at the same time, to continue the administration of affairs, was presented to the Prince. After a few days' necessary delay, the Commons entered on the great question of the state of the nation.

c. Resolutions passed.— It was resolved, "That King James II. having endeavoured to subvert the constitution of the kingdom by breaking the original contract between King and people; and, by the advice of Jesuits and other wicked persons, having violated the fundamental laws, and having withdrawn himself out of this kingdom, has abdicated the government, and that the throne is thereby *become vacant*." Next day it was resolved, "That it hath been found by ex-

erience to be inconsistent with the safety and welfare of this Protestant kingdom to be governed by a *popish Prince*." It is remarkable that this is the very principle of the Exclusion Bill, which had brought such odium on its supporters.

d. The Result. — The throne being vacant, the next question was, by whom it should be filled. The young Prince of Wales was passed over by common consent; for his birth should be previously inquired into, and should his legitimacy be proved, as there was no doubt but that he would be brought up a Catholic, it would be necessary to appoint a Protestant Regent, and then the strange appearance might be presented of a succession of kings with the rights and title of the crown, and of regents exercising all its powers. The simple course seemed to be, to make the Princess of Orange queen; but the Prince signified his dislike of that, saying he could not hold anything by apron-strings, threatening to return to Holland; the Princess had also strongly expressed her disapprobation of it. It was finally resolved that the Prince and Princess of Orange should be King and Queen during their lives, and that of the survivor, but the sole exercise of the royal power to be in the former; the succession to go to the heirs of the Princess, and, in default of such issue, to the Princess Anne and her heirs, and, in their default, to those of the Prince of Orange.

LESSON 63.

SECTION III.

4. *a. Convention converted into the Parliament.* — Judging it inexpedient, under the present circumstances of the country, to risk the experiment of a new election, the king and council resolved to *convert the Convention* into a Parliament. This was effected by the simple expedient of the King's going in state to the House of Peers, and addressing both Houses from the throne. A bill, declaring the Lords and Commons assembled at Westminster to be the two houses of Parliament, was

then passed, and the royal assent being given, the Convention became a Parliament.

b. New Oath. — In this act, a new oath to be taken on the first of March was substituted for the old ones of allegiance and supremacy.

c. Non-Jurors. — The New Oath was refused by the primate and seven of his suffragans, and among the temporal peers by the Duke of Newcastle, the Earls of Lichfield, Exeter, Yarmouth and Stafford, and the Lords Griffin and Stawell. Hence the party of which they were the heads derived the name of *Non-Jurors*. The principles of these men were a blind, stupid veneration for *absolute power*, and for the *hereditary divine rights* of princes;—a principle, if followed out, utterly subversive of every kind of liberty.

5. a. Coronation. — The Coronation took place on the 11th of April; the Bishop of London officiating in place of the non-juring primate.

b. Honours conferred. — Several titles and honours had previously been conferred. The Marquis of Winchester was made Duke of Bolton; Lords Mordaunt and Churchill, Earls of Monmouth and Marlborough; Henry Sidney, Viscount Sidney; the King's Dutch favourite Bentinck, Earl of Portland, &c. &c. Shortly after, the Earl of Danby was created Marquis of Carmarthen. The celebrated Dr. Burnett was also rewarded for his exertions in the cause of civil and religious liberty, by being raised to the see of Salisbury. The judicial bench was purified and filled with men of sound constitutional principles; Holt, Pollexfen, and Atkins being placed at the head of the three law-courts; Treby was made Attorney, and the able and patriotic John Somers, Solicitor-general.

6. Act of Toleration. — It was the earnest wish of the king and of the more liberal statesmen to reward the dissenters for their meritorious conduct during the late crisis, by removing all disqualifications under which they laboured. It was first attempted to have the sacramental test omitted in the new

oaths, but that failing, a bill was brought in to exempt them from the penalties of certain laws. This, named the "*Act of Toleration*," was passed. Though the Catholics were not included in it, they felt the benefit of it, and William always treated them with lenity. A bill of comprehension passed the Lords, but miscarried in the Commons.

LESSON 63.

SECTION IV.

9. *a. Siege of Londonderry.* — The only towns that offered resistance to James were Londonderry and Enniskillen. The people of the former had shut their gates against Lord Antrim's regiment, and bidden defiance to the Lord-lieutenant. They sent to England for assistance; and two regiments under Colonels Cunningham and Richards arrived in Lough Foyle; but on the intelligence of the approach of King James, these officers, agreeing with Lundy the governor that the place was not tenable, re-embarked their troops. The cowardly governor refused to act, and stole out of the place in disguise, to escape the indignation of the people.

b. Major Baker and the Rev. George Walker. — The inhabitants, therefore, appointed in the room of the late governor *Major Baker* and a clergyman named *George Walker*, who had raised a regiment for the protestant cause.

c. State of the town. — The works of the town were only slight, their cannon few and bad, and they had no engineer; the men had never seen service, their stock of provisions was small, and they were besieged by a large army well supplied and commanded by able officers; yet the brave Protestants dreamed not of surrender.

d. On the 20th of April the batteries commenced playing on the town; the attacks of the besiegers were gallantly repelled; but the want of provisions soon began to be felt. General Kirke now arrived in the Lough with troops and supplies; but the enemy had placed a boom across the river,

and raised batteries, which prevented him from sailing up. He sent to the governors, urging them to hold out, and promising to make a diversion in their favour.

e. Famine was now raging in the town; horses, dogs, cats, rats and mice, and even starch, tallow, and salted hides, were the only food of the garrison, and these were nearly exhausted; when Kirke, who had retired, reappeared in Lough Foyle.

f. Relief. — He ordered two transports and a frigate to sail up the river; the batteries from both banks thundered on them, while the garrison gazed with anxiety from their walls. The Mountjoy transport ran against the boom and broke it, but the shock drove her aground; the enemy attempted to board her; she *fired a broadside and righted*. The three vessels then sailed up to the town, and that very night the besieging army retired, having lost between eight and nine thousand men before the heroic town. The besieged had lost three thousand, nearly the half of their original number. The Enniskilleners showed equal courage, and defeated the papists wherever they encountered them.

LESSON 63.

SECTION V.

10. *a. William's preparations for invading Ireland.* — While James was exemplifying his notions of *religious liberty* in Ireland, by filling all the vacant livings of the church with *popish incumbents*, and even forbidding more than five Protestants to meet together, for any purpose, on *pain of death*, and doing all in his power to ruin the Protestant clergy, William was preparing the means of recovering Ireland.

b. Duke Schomberg appointed to the chief command. — A force consisting of eighteen regiments of foot and five of horse having been levied, the command was given to Duke Schomberg. But various delays occurred, and it was late in the summer when the Duke landed at Bangor in Down, with

. Body of ten thousand men, leaving the remainder to follow. He invested Carrickfergus, which surrendered after a siege of a few days. The enemy continually retired before him, and he reached Dundalk on his way to Dublin. As he had not yet got over his artillery, and he was weak in cavalry, he did not deem it prudent to proceed further. He fortified his camp, but the site he had chosen was damp and unhealthy, being surrounded by mountains and bogs. Disease soon spread its ravages among his troops. King James advanced up to the camp at the head of his army, but the cautious marshal would not accept the offer of battle, and the King drew off.

c. William meantime, aware of the importance of reducing Ireland, had resolved to conduct the war there in person. He landed at Carrickfergus and declaring, that "he was not come to let the grass grow under his feet," summoned all his troops to his standard.

d. *Accident to William when reconnoitring.*— James's army is said to have numbered thirty-three thousand men. On the morning of the last day of June, the English army reached the Boyne. William rode out to reconnoitre the enemy; he was recognised, and two pieces of cannon were secretly planted behind a hedge, opposite an eminence where he had sat down to rest. As he was mounting his horse, they were fired, and one of the balls having touched the bank of the river, rose and grazed his right shoulder, tearing his coat and flesh. His attendants gathered round him, a cry of joy rose in the Irish camp, the news of his death flew to Dublin, and thence to Paris, where the firing of cannon and lighting of bonfires testified the exultation of Louis.

LESSON 63.

SECTION VI.

11. a. *Battle of the Boyne.*— The armies cannonaded each other during the remainder of the day. At nine o'clock William held a council, and gave his orders for the battle next

day. At twelve he rode by torchlight through the camp; the word given was *Westminster*. Each soldier was directed to wear a green bough in his hat, as the enemy was observed to wear white paper. The army was to pass the river in three divisions; the right led by young Schomberg, and General Douglas, at the ford of Slane, the centre under Schomberg himself, in front of the camp; and the left, under the King, lower down towards Drogheda.

b. Early next morning the right division set out for Slane, where it forced the passage, and, passing the bog, drove off the troops opposed to it. The centre crossed unopposed; on the further bank they met a vigorous resistance; but they finally forced the enemy to fall back to the village of Donore, where James stood a spectator of the battle. William, meantime, had crossed at the head of his cavalry; the Irish horse, led by Hamilton, fought gallantly; but they were broken at length, and their commander made a prisoner. Lausun now urged James to remain no longer, but to retire with all speed to Dublin before he was surrounded. He forthwith quitted the field; his army then poured through the pass of Duleek, and, forming on the other side, retreated in good order. Their loss had been fifteen hundred men; that of the victors was only a third of that number, among whom were Duke Schomberg, and Walker, the brave Governor of Derry.

c. James having stopped only one night in Dublin, fled to Duncannon, where, finding a French vessel, he got on board, and landed safely at Brest.

12. *Difficult situation of Queen Mary, the wife of William.* — The situation of the Queen was, during this time, by no means an easy one. Her mind was distracted with anxiety for the fate of both her father and her husband in Ireland. The *Jacobites*, as the adherents of James were now called, were preparing an insurrection in England and Scotland, and the French were ready to assist them; she had to hold the balance between the two parties in her cabinet. Her difficulties, however, gave occasion to the display of the nobler

parts of her character, and she acquired by her firmness, mildness, and prudence, the applause of all.

LESSON 63.

SECTION VII.

13. *Siege and capture of Limerick.*—*a.* On the 2nd of May, 1691, William, attended, among others, by the Earl of Marlborough, sailed for Holland, in order to take the field in person against the French. The war was carried on simultaneously in Flanders, on the Rhine, in Savoy and Piedmont; but no battle of any note signalised this campaign. At the end of it, William returned to England, where the cheering intelligence of the complete reduction of Ireland awaited him.

b. Galway had surrendered on honourable terms, and Ginckel now prepared to end the war by the reduction of Limerick, the last stronghold of the Irish. On his coming before the town, the batteries were opened in the usual manner; but though breaches were effected, the strength of the garrison was too great to allow him to hazard an assault. The general saw that the town must be invested on all sides to insure success. An English fleet was in the river; the town was closed in on the Limerick side, but it freely communicated with Clare by Thomond Bridge. A bridge of tin boats was therefore secretly constructed, and a body of troops got over to the Clare side; but those not proving sufficient, Ginckel himself led over a larger body, and, after a furious conflict, the works which covered Thomond Bridge were carried. Next day the garrison proposed a cessation, in order to adjust the terms of surrender. The terms which they required were extravagant; but Ginckel, who knew how much it was for his master's interest to have the war concluded, agreed to give very favourable ones.

c. The Irish were to exercise their religion as in the time of Charles II.; all included in the capitulation were to enjoy

their estates, and follow their professions as in the same reign. Their gentry were to have the use of arms, and no oaths were to be required but that of allegiance; all persons wishing to retire to the continent should be conveyed thither, with their families and effects, at the expense of the government. These articles were drawn up and signed, and the war in Ireland, after having inflicted three years of calamity on the country, was at length terminated. Sarsfield, and about twelve thousand men, passed over to France, and were taken into the pay of the French monarch.

Note. — The other Lessons in this Book can be supplied by the Teacher.

BOOK III.

CHAPTER VI.
FIGURATIVE LANGUAGE.

LESSON 71. — p. 108.

EXERCISES.—1. *The figures of Orthography.*

Plaint for complaint . . by *Aphæresis*.

wail for bewail . . . by *Aphæresis*.

eve for evening . . . by *Apöcöpe*.

fount for fountain . . by *Apöcöpe*.

dread for dreadful . . by *Apöcöpe*.

ope for open by *Apöcöpe*.

arise for rise by *Prosthesis*.

sto' n for stolen . . . by *Syncope*.

disparted for parted . by *Prosthesis*.

'tis, and *'twill* by *Prosthesis*.

adown his beard . . . by *Prosthesis*.

2. *The figures of Syntax named.*

a. Blessing and honour and glory and might and thanksgiving be unto our God—by *Polysyndeton*.

b. There shall not be left one stone upon another that shall not be thrown down—by *Pleonasm*.

c. They fall *successive* and *successive* rise—by *Enallage*.

d. He wanders *earth* around—by *Hyperbäton*.

e. Come, Philomēlus, let us *instant* go,

O'erturn his bow'rs, and lay his castle low—by *Enallage*.

LESSON 72. — p. 111.

FIGURES OF RHETORIC.

EXERCISES ON THE SIMILE.

136. *Note.* In all these Lessons, the *words*, &c., exemplifying the Figures are printed in *Italics*, and Remarks on each example, where necessary, are added.

EXAMPLE. — 1. The *path* of the just is *as* a *shining light*.

Remarks. — An *expressed* resemblance between the metaphoric word and the object figured.

2. Is not my word (*like*) *as* a fire, saith the Lord.

Remarks. — The same as No. 1.

3. Still o'er those scenes my memory wakes,
And fondly broods with miser care ;
Time but the impression stronger makes,
As streams their channels deeper wear.

Remarks. — The *depth* of the *impression* becomes greater by time, as channels by the continual flow of water.

4. *Pleasures are like* poppies spread,
You seize the flower—its bloom is shed.

Remarks. — Pleasures, fine in appearance, but deceptive, are, like poppies, pleasant, but without fragrance.

5. Give me the line, that ploughs its stately course,
Like a proud swan, conquering the stream by force.

Remarks. — A good sentence, *full* and *strong* in sense, *repels opposition*, as a swan resists the stream.

6. *As* from some rocky cliff the shepherd sees,
Clust'ring in heaps on heaps, the *driving bees*,
Rolling and black'ning, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms ;
Dusky they spread a close embodied crowd,
And o'er the vale descends a living cloud :

So, from the tents and ships, a *length'ning train*
 Spreads o'er the beach, and wide o'ershades the plain ;
 Along the region runs a deaf'ning sound ;
 Beneath their footsteps groans the trembling ground.

Remarks. — The objects of comparison in this simile exactly correspond in the appearance which they present ; — as a *swarm* of bees obviously resembles a large army, the *flight* of the former appropriately illustrates the *movements* of the latter.

LESSON 74. — p. 119.

Metaphor.

146. EXAMPLE — 1. Childhood and youth *are vanity*.

Remarks. — To denote the fickleness and inconstancy of these periods.

2. Cicero calls Marc Antony “the *torch* of the state.”

Remarks. — A torch sets fire to anything ; so Antony's hot ambition and constant plotting would set fire to the state.

3. Conscience is a *thousand swords*.

Remarks. — A thousand swords might inflict a thousand wounds ; so conscience would inflict as many, and as deep.

4. The tree of knowledge *blasted by disputes*,
 Produces sapless leaves instead of fruits.

Remarks. — As a blasted tree produces only *sapless* leaves, so knowledge, occupied in angry disputes, yields no *practical* or *beneficial* results.

5. O ! when the growling winds contend, and all
 The sounding forest *fluctuates* in the storm,
 To sink in warm repose, and hear the din
 Howl o'er the steady battlements.

Remarks. — Here the word *fluctuates* appropriately exhibits an image of *struggling*.

6. Shakspeare represents human life under the figure of a

voyage at sea, and our progress in it by the figure of a tide, in the following words : —

“ There is a *tide* in the *affairs* of men,
Which, taken at the *full*, leads on to fortune ;
Omitted, all the *voyage* of this life
Is bound in *shallows* and in *miseries*.”

Remarks.—The opportunities which men have of *rising* in the world are finely depicted by a *flowing tide*, which bears away a vessel through the ocean ; while the neglect of these is considered equally unfavourable to future success, as that of the mariner is to his voyage, when he sets out *after the tide* has subsided.

7. In considering a family connected with a common parent to *resemble* a tree, the trunk and branches of which are connected with a common root, we make use of a *simile*; but when we consider the family *to be* a tree, we convert the simile into a *metaphor*. Thus, Shakspeare introduces the Duchess of Gloucester, giving an account of the royal pedigree to the Duke of Lancaster, the king's uncle, in the following words :—

“ Edward's seven sons, whereof thyself art one,
Were seven fair *branches*, *springing* from one *root* :
Some of these *branches* by the dest'nies *cut*.
But *Thomas*, my dear lord, my life, my *Glo'ster*,
One *flourishing branch* of his most royal *root*,
Is *hack'd down*, and his *summer leaves* all faded,
By *Envy's hand*, and *Murder's bloody axe*.”

Remarks.—In this description, the metaphor consists in supposing King Edward *to be the root* of a tree, and his seven sons the *branches*, of which some are cut down by the destinies, and that Gloucester is *hacked down* by an axe wielded by the hand of Envy. The resemblance between a man who is the father of seven sons, and a tree, from which issue seven branches, is evident upon the slightest comparison. The words *root*, *branches*, *cut*, *hacked*, *axe*, *hand*, applied to

the metaphor, are equally applicable to the *tree* which it represents.

8. *Remarks* to No. 8. from *St. Jude*.—The seducers are appropriately designated by the words *spots—clouds—without water—trees whose fruit withereth—raging waves—wandering stars*.

LESSON 75. — p. 122.

Metonymy, Synecdoche, Personification, Apostrophe.

EXERCISES.

152.—1. *Metonymy*.—*a*. “The *sceptre* shall not depart from *Judah*.”—*b*. “They smote the *city*.”—*c*. “He reads the *poets*.”—*d*. “He is studying *Paley*.”—*e*. “He aspired to the *crown*.”—*f*. “The *cup* runs over.”—*g*. “The *thorns* of state.”

2. *Synecdoche*.—*a*. “A fleet of twenty *sail*.”—*b*. “Since he left his father’s *roof*.”—*c*. “Those paupers have cost the township so much a *head*.”—*d*. “The manufacturer employs *fifty hands*.”—*e*. “*Lazarus* is said to be in *Abraham’s bosom*.”

3. *Personification*.—*a*. *Mercy* and *truth* are met together; *righteousness* and *peace* have *kissed each other*.

Remarks.—Here the qualities *Mercy* and *Truth*, being *personified*, have the attributes of personification ascribed to them.

b. *I, Wisdom*, dwell with prudence, and find out knowledge of witty inventions. Counsel is mine, and sound wisdom, I am understanding; I have strength. By me kings reign, and princes decree justice.

Remarks.—*Wisdom*, being personified, claims all the eminent attributes of *prudence, counsel, understanding, &c.*

c. Oh, *Winter*! ruler of the inverted year,
Thy *scattered hair* with sleet-like ashes fill’d,
Thy *breath congealed* upon thy lips, thy *cheeks*
Fring’d with a *beard* made white with other snows
Than those of age, thy *forehead* wrapt in clouds,

A leafless branch thy *sceptre*, and thy *throne*,
 A sliding car, indebted to no wheels,
 But urged by storms along its slippery way,
 I love thee, all unlovely as thou seem'st,
 And dreaded as thou art.

Remarks. — Here, *Winter* is represented as an *aged man* with *scattered hair*, *breath congealed*, and the other characteristics of a man.

d. *Night*, sable *Goddess*! from *her* ebon throne,
 In rayless majesty, now stretches forth
Her leaden *sceptre* o'er a slumb'ring world.

Remarks. — Here, *Night* is personified as a *Goddess*, and the pronouns employed are adapted to this figure.

4. *Apostrophe.*

Oh, that those *lips* had language! Life has pass'd
 With me but roughly since I heard thee last;
 Those *lips* are thine — thy own sweet *smile* I see,
 The same that oft in childhood solaced me;
 Voice only fails, else how distinct they say,
 "Grieve not, my child; chase all thy fears away!"
 The meek intelligence of those dear *eyes*
 (Blest be the art that can immortalize,
 The art that baffles Time's tyrannic claim
 To quench it) here shines on me still the same.

Remarks. — Here, the writer, when viewing the picture of his dead mother, is excited by the recollection of her excellences, and considers her *lips*, *eyes*, and *smile*, as if belonging to her alive and present.

LESSON 76. — p. 126.

Allegory, Antithesis, Allusion.

EXERCISES.

159. — 1. *Allegory.*

Wise men ne'er sit and wail their loss,
 But cheerly seek how to redress their harms.

What though the mast be now blown overboard,
The cable broke, the holding-anchor lost,
And half our sailors swallow'd in the flood?
Yet lives our pilot still. Is't meet that he
Should leave the helm, and, *like a fearful lad*,
With tearful eyes *add water to the sea*,
And give more *strength to that which hath too much*,
While in his moan the ship splits on the rock,
Which industry and courage might have sav'd?

Remarks. — An *Allegory*, combined with *Irony*, in the line,
“And give more strength to that which hath too much.”

2. *Antithesis.* — *a.* Alfred seemed born not only to *defend* his *bleeding* country, but even to *adorn* humanity.

Remarks. — *Country* represented as a person *bleeding*. The verbs *defend* and *adorn* placed in *opposition*. *Defend* a person, *adorn* some condition or profession.

b. *Fame* floats on the breath of the multitude; *honour* rests on the judgment of the thinking. *Fame* may *give* praise, while it *withholds* esteem; true honour *implies* esteem, mingled with respect.

Remarks. — *Fame* and *honour* contrasted; an *active construction* is preserved throughout.

c. Robertson sums up the character of *Martin Luther* in the following words: —

“*Zeal* for what he regarded as truth, undaunted *intrepidity* to maintain his own system, *abilities*, both natural and acquired, to defend his principles, and unwearied *industry* in propagating them, are virtues which shine so conspicuously in every part of his behaviour, that even his enemies must allow him to have possessed them in a very eminent degree. To these may be added, such *purity* and even *austerity* of manners, as became one who assumed the character of a reformer; such *sanctity* of life as suited the doctrine which he delivered; and such perfect *disinterestedness* as affords no slight presumption of his sincerity.”

Remarks. — The words printed in *Italics* clearly indicate

the *contrast*. The same mode of *construction* is preserved throughout.

- d. How *poor*, how *rich*, how *abject*, how *august*,
How *complicate*, how *wonderful*, is man!
Midway from *nothing* to the *Deity*!
An *heir* of *glory*! a frail child of *dust*!
Helpless *immortal*! insect *infinite*!
A *worm*! a *god*! I tremble at myself,
And in myself am lost!

Remarks. — The words in *Italics* indicate the *contrast*. The thoughts rise at the close to a *climax*.

- e. Two principles in human nature reign;
Self-love to urge, and *reason* to restrain;
Nor *this* a good, nor *that* a bad we call;
Each works its end to *move* or *govern* all.

Remarks. — The words in *Italics* here denote the *contrast*.

LESSON 77. — p. 129.

Hyperbole, Irony, Paralepsis.

EXERCISES.

165.—1. *Hyperbole.* —a. For *all the land* which thou seest, to thee will I give it, and to thy seed *for ever*. And I will make thy seed as the *dust of the earth*; so that if a man can number the dust of the earth, then shall thy seed also be numbered.
— *Genesis*, ch. xiii.

Remarks. — This is not to be understood *literally* but comparatively.

b. To possess cities great, and *fenced up to heaven*. — *Deut.* ch. ix.

c. The (mariners) *mount up to the heaven*, they go down again to the *depths*; their soul is *melted* because of trouble. — *Psalms* cvii. 26.

Remarks. — These expressions, also, are to be understood *not literally* but comparatively.

d. Orpheus' lute was strung with poets' sinews,
Whose golden touch could soften steel and stones,
Make tigers tame, and huge leviathans forsake
Unsounded deeps to dance on sands.

Remarks. — In the four last examples, the words in *Italics* indicate the force of the figure.

2. *Irony.* — a. *Burke*, in a speech delivered before the House of Commons in 1790, thus ironically speaks of the French: —

“The French have shown themselves the *ablest architects of ruin* that have hitherto appeared in the world; in one short summer they have *pulled down* their *monarchy*, their *Church*, their *nobility*, their *law*, their *army*, and their *revenue*.”

b. *Solomon* thus ironically exposes the follies of youth, *Eccles. xi. 9*: —

“*Rejoice*, O young man, in thy youth; and let thy heart *cheer* thee in the days of thy youth, and *walk* in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.”

Remarks. — Under this ironical expression, *Solomon* wishes to impress the important caution of *regarding the end*.

c. Archbishop *Tillotson*, speaking of Popery, thus expresses himself: —

“If it seem good to us to put our necks once more under that yoke which our fathers were not able to bear, if it be really a preferment to a prince to hold the pope's stirrup, and a privilege to be disposed of him at pleasure, and a courtesy to be killed at his command: if, to *pray without understanding* — to *obey without reason* — and to *believe against sense*: if *ignorance* and *implicit faith*, and an *inquisition* be in good earnest such charming and desirable things; then, *welcome Popery*, which, wherever thou comest, *dost infallibly bring all these wonderful privileges and blessings* along with thee.”

Remarks. — This is an instance of keen and poignant sarcasm, produced by enumerating qualities possessed by *Popery*, but which are the opposite to Christianity.

LESSON 78. — p. 132.

Interrogation, Exclamation, Vision, Climax.

EXERCISES.

172.—1. *Interrogation.*—*a.* Does God, after having made his creatures, take no further care of them? Has He left them to blind fate, or undirected chance? Has He forsaken the works of his own hands? Or does He always graciously preserve, and keep, and guide them?

Remarks. — As God is a being of infinite wisdom and benevolence, it is absurd and blasphemous to suppose He would create and then either destroy or abandon his creatures.

- b.* Can storied urn, or animated bust,
 Back to its mansion call the fleeting breath?
 Can honour's voice provoke the silent dust?
 Or flattery soothe the dull cold ear of death?

Remarks. — See Remarks under *c.* below,

c. Who continually supports and governs this stupendous system? Who preserves ten thousand worlds in perpetual harmony? Who enables them always to observe such time, and obey such laws, as are most exquisitely adapted for the perfection of the wondrous whole? They cannot preserve and direct themselves; for they were *created*, and must, therefore, be *dependent*. How, then, can they be so actuated and directed, but by the unceasing energy of the Great Supreme?

Remarks. — In these examples, by proposing some appropriate questions, gradually ascending in importance, the mind is led to see the full force of the intended conclusion.

2. *Exclamation.*—*a.* The Almighty sustains and conducts the universe. It was He who separated the jarring elements! It was He who hung the worlds in empty space! It is He who preserves them in their circles, and impels them in their course!

Remarks.—This is an expression of admiration.

b. O unexpected stroke, worse than of death!

Must I thus leave thee, Paradise? Thus leave
Thee, native soil; these happy walks and shades,
Fit haunt of gods!

Remarks.—Expressive of deep grief.

3. *Climax.*—*a.* Virtuous actions are necessarily *approved* by the awakened conscience; and when they are *approved*, they are *commended to practice*; and when they are practised, they become *easy*; and when they become easy, they *afford pleasure*; and when they afford pleasure, they are *done frequently*; and when they are done frequently, they are confirmed by *habit*; and confirmed habit is a kind of *second nature*.

Remarks.—By a series of almost self-evident truths gradually ascending, the mind is brought to a full conviction of the importance of the subject.

b. For I am persuaded, that neither death, nor life; nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth; nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Remarks.—By this *enumeration* the holy Apostle shows the impossibility of removing the *confirmed* Christian from the love of God.

LESSON 79.—p. 133.

Promiscuous Exercises on Figurative Language.

174.—1. When the mountains shall be dissolved; 2. when the foundations of the earth and the world shall be destroyed.

3. when all sensible objects shall vanish away, He will still be the everlasting God; 4. He will be when they exist no more, as He was when they had no existence at all.

Remarks.—An instance of a *Climax*, advancing to the conclusion by four gradations.

175. The character of Demosthenes is *vigour* and *austerity*; that of Cicero is *gentleness* and *insinuation*. In the one you find *more manliness*; in the other, *more ornament*. The one is *more harsh*, but *more spirited* and *cogent*; in the other, *more agreeable*, but withal, *looser* and *weaker*.

Remarks.—An *Antithesis* or Contrast; in which a similarity of construction throughout the members is preserved.

176. Ah! why will kings forget that they are men,
And men that they are brethren? Why delight
In human sacrifice? Why burst the ties
Of nature, that should knit their souls together
In one soft bond of amity and love?

Remarks.—An *Interrogation*, in which the members of each sentence rise in importance to the close.

177. The passage of the Jordan is a type of baptism, by the grace of which the new-born Christian passes from the *slavery of sin* into a *state of freedom* peculiar to the chosen sons of God.

Remarks.—A *Metaphor*, showing that as the passage of the Jordan led to the promised land, so *Baptism*, when rightly received, will lead to spiritual blessings.

178. Forth steps the *spruce* philosopher, and tells
Of homogeneous and discordant *springs*
And *principles*; of *causes*, how they work
By *necessary laws* their sure effects;
Of *action* and *reaction*: he has found
The source of the disease that nature feels,
And bids the world take heart and banish fear.
Thou fool! will thy discovery of the *cause*
Suspend the *effect* or heal it? Has not God

Still wrought by *means* since first He made the world?
And did He not of old employ his *means*
To drown it? What is his creation less
Than a capacious *reservoir* of means
Formed for his use, and ready at his will?
Go, dress thine eyes with eye-salve; ask of Him,
Or ask of whomsoever He has taught;
And learn, though late, the genuine cause of all.

Remarks. — *Irony*, under which the poet shows that the *material* or *physical* is always subject to the *moral* world, and depends as a whole for its existence on the integrity of moral principles.

179. O, the dark days of vanity! while here,
How tasteless! and how terrible, when gone!
Gone! they ne'er go: when past, they haunt us still.

Remarks. — An *Exclamation*.

LESSON 80. — p. 135.

Promiscuous Exercises continued.

181. Where thy treasure? — *Gold* says, "not in me;"
And, "not in me," the *diamond*. — *Gold* is poor.

Remarks. — *Interrogation* and *Personification* to enforce a truth.

182. "I saw their chief," says the scout of Ossian, "tall as a rock of ice; his spear, the *blasted fir*; his shield, the *rising moon*; he sat on the shore like a cloud of mist on the hill."

Remarks. — *Hyperbole* and *Simile*.

183. *Grief* is the counter-passion of *joy*. The one arises from *agreeable*, and the other from *disagreeable* events; the one from *pleasure*, and the other from *pain*, the one from *good*, and the other from *evil*.

Remarks. — *Antithesis* or *Contrast*, with the construction corresponding.

184. *Like April morning clouds, that pass,
With varying shadow, o'er the grass ;
And imitate, on field and furrow,
Life's chequer'd scene of joy and sorrow ;
Like streamlet of the mountain north,
Now in a torrent racing forth,
Now winding slow its silver train,
And almost slumbering on the plain ;
Like breezes of the autumn day,
Whose voice inconstant dies away,
And ever swells again as fast,
When the ear deems its murmur past ;
Thus various, my romantic theme
Flits, winds, or sinks, a morning dream.*

Remarks. — Here the poet, under several *Comparisons*, represents the wildness and irregularity of his poetic compositions.

185. But loose in morals, and in manners vain,
In conversation frivolous, in dress
Extreme, at once rapacious and profuse ;
Frequent in park with lady at his side,
Ambling and prattling scandal as he goes ;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card ;
Constant at routs, familiar with a round
Of ladyships, a stranger to the poor ;
Ambitious of preferment for its gold,
And well-prepared, by ignorance and sloth,
By infidelity and love of world,
To make God's work a sinecure ; a slave
To his own pleasures and his patron's pride ;
From such apostles, O ye mitred heads,
Preserve the Church ! and lay not careless hands
On skulls that cannot teach and will not learn.

Remarks. — An instance of keen *sarcasm*, indignantly condemning such men as have undertaken the ministerial office

without the proper requisites of true religion in the heart, an ample store of appropriate knowledge, and active benevolent habits. "Ye mitred heads," a *Metonymy*, denoting the Bishops.

186. Should these credulous infidels after all be right, and this pretended revelation be all a fable, from believing it what harm would ensue? Would it render princes more tyrannical, or subjects more ungovernable? the rich more insolent, or the poor more disorderly? Would it make worse parents or children; husbands or wives; masters or servants; friends or neighbours? or would it not make men more virtuous, and consequently, more happy in every situation?

Remarks. — *Interrogation* and *Irony*, which, by appropriate questions, lead the mind to see the absurdity of rejecting what would, at the least, effect great good.

LESSON 81. — p. 137.

Promiscuous Exercises continued.

188. The most *frightful disorders* arose from the state of *feudal anarchy*. Force decided all things. Europe was one great field of battle, where the *weak* struggled for *freedom*, and the *strong* for *dominion*. The *king* was *without power*, and the *nobles* *without principle*. They were *tyrants at home*, and *robbers abroad*. Nothing remained to be a check upon ferocity and violence.

Remarks. — An instance of *Antithesis*.

189. As for man, his days are *as grass*; *as a flower* of the field, *so* he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Remarks. — In this beautiful comparison are depicted the short duration and perishableness of human life.

190. *Bright as the pillar rose at Heaven's command,*
When Israel marched along the desert land,
Blazed through the night on lonely wilds afar,

And told the path—a *never-setting star*:
So heavenly Genius, in thy course divine,
Hope is thy star, her light is ever thine.

Remarks. — In this comparison, Genius is compared to the Pillar illuminating the children of Israel in the Desert.

191. Hence I loathed *Melancholy*,
 Of Cerberus and blackest *Midnight* born,
 In Stygian cave forlorn,
 'Mongst horrid shapes and shrieks, and sights unholy,
 Find out some uncouth cell,
 Where brooding *Darkness* spreads his jealous wings,
 And the night raven sings ;
 There, under ebon shades and low-browed rocks,
 As ragged as *thy locks*,
 In dark Cimmerian desert ever dwell.

Remarks. — *Personification.*

192. Come, *Evening*, once again, season of peace,
 Return, *sweet Evening*, and continue long:
 Methinks I see *thee* in the streaky west,
 With *matron step* slow moving, while the night
 Treads on *thy sweeping train* ; one *hand* employed
 In *letting fall* the curtain of repose
 On bird and beast, the *other* charged for man
 With sweet oblivion of the cares of day:
 Not *sumptuously adorned* nor needing aid,
 Like homely featured night, of clustering gems;
 A star or two, just twinkling on *thy brow*,
 Suffices thee ; save that the moon is *thine*,
 Not less than hers, not worn indeed on high
 With ostentatious pageantry, but set
 With modest grandeur in *thy purple zone*,
 Resplendent less, but of an ampler round.

Remarks. — A beautiful instance of *Personification*.

CHAPTER VII.

POETRY.



SECTION I.

LESSON 84. — p. 147.

221. *Exercises in Iambic verse of four feet or eight syllables.*

1. Tỗ thêē | wě raise | thě chō|rāl sōng,
To whom sublimer strains belong.
2. Henceforth to rural haunts I go,
Through summer's heat and winter's snow.
3. Religion's beams around thee shine,
And cheer thy gloom with light divine.

222. *Exercises in Iambic verse of five feet or ten syllables.*

4. While thūs | thě shēp|hěrd slēēps | frōm pās|siōn frēē,
A monarch might his state with envy see.
5. With vain endeavour, seek not thou to find
The secret counsels of almighty mind ;
Involv'd in darkness lies the great decree,
Nor can the depths of fate be pierced by thee.
6. Now lofty hills their verdant crowns display,
In vernal pomp emerging into day.
7. Oh! place me in some heaven-protected isle,
Where peace, and equity, and freedom smile;
Where power secures what industry has won,
Where to succeed is not to be undone.

223. In the following Exercises, the *ellipses* are supplied, so as to suit the sense and metre.

8. THE MORNING LARK.

Feather'd songster, *soaring* high,
 Mounting in the clear *blue* sky;
 Opening with thy *early* lay
 The *morn*, the pearly eye of day.
 Teach my soul, on early wing,
 Thus to *soar*, and thus to *sing*
 While the rays of *early* light
 Gild thee in thy *morning* flight.
 May the day spring, from on high,
 Seen by faith's religious eye,
 Cheer me with its *welcome* ray.
 Promise of eternal *day*.

9. BIRDS.

Say, who the various nations can declare,
 That plough, with busy wing, the peopled *air*?
 These leave the crumbling bark for insect *food*,
 These dip their *tiny* beak in kindred blood.
 Some haunt the *barren* moor, the *shady* woods,
 Some bathe their *shining* plumage in the floods;
 Some fly to man, his household gods *implore*,
 And gather round his *hospitable* door;
 Wait the known call, and find *protection* there
 From all the *petty* tyrants of the air.
 The *towering* eagle seats his callow brood
 High on the *crag*, and feasts his *young* with blood.
 On Snowdon's tops, or Orkney's *rude* domain,
 Whose beetling *cliffs* o'erhang the western main,
 The *royal* bird his lonely kingdom forms,
 Amidst the gath'ring clouds, and sullen *storms*,
 Through the wide waste of air, *he darts* his sight,
 And holds his *sinewy* pinions pois'd for flight;

With *steady* eye, premeditates the war,
And marks his destin'd victim from *afar*.
Descending like an *arrow* to the ground,
His *pinions* like the rush of waters sound.
The fairest of the fold he bears *away*,
And to his *nest* compels the *struggling* prey.

SECTION II.

Mutation of Poetry into Prose.*Directions to the Teacher.*

No. 1. contains the Extract entire, with the *Figures of Speech*, and the *Epithets* connected with them, printed in *Italics*, and doubly UNDERLINED. The names of the Figures are given in the margin, numbered as they occur, *a, b, c.*

2. The principal *Epithets* belonging to *other* subjects are printed in *Italics*, with the abbreviation *ep.* suprafixed. Should the lesson require too much from the pupil, let No. 2 be omitted.

3. *Poetical Licences* are also printed in *Italics*, and enumerated after the Extract. The common abbreviations, 'd for *ed*, *ere* for *before*, &c., are merely printed in *Italics*, without any separate enumeration.

4. The *Poetry* is next rendered into *Prose*, to the end of Lesson 93.

5. A free *Analysis* completes the Exercise. This latter process will be similar in effect to the *Précis* required by the recently appointed *Civil Service Examination*.

LESSON 87.—p. 158.**247. THE WOODMAN.**

No. 1. 2. 3. . . *Forth goes the woodman, leaving unconcern'd*

^{ep.}
The *cheerful* haunts of man, to wield the axe
And drive the wedge in yonder *forest drear*,

^{ep.}
From *morn* to *eve* his *solitary* task.
Shaggy and lean and shrewd, with pointed ears
And tail *cropp'd short*, half lurcher and half cur,
His dog attends him. Close behind his heel
Now creeps he slow, and now with *many a frisk*

Wide-scampering snatches up the drifted snow
 With ^{P.}*ivory* teeth, or ploughs it with his snout ;
 Then shakes his ^{P.}*powder'd* coat and barks for joy.
Heedless of all his pranks, the sturdy churl
 Moves right toward the mark ; nor stops for aught,
 But now and then with pressure of his thumb,
 To adjust the fragrant charge of a short tube
 That fumes beneath his nose : the ^{P.}*trailing* cloud
 Streams far behind him, scenting all the air.

3. *Poetical Licence.* (See *Prose Construction.*
 Nos. 196. to 201.)

<i>Forth goes.</i>	<i>Goes forth.</i>
<i>Forest drear.</i>	<i>Dreary forest.</i>
<i>From morn to eve his task.</i>	<i>It is his task from morning to evening.</i>
<i>Shaggy and lean, his dog.</i>	<i>His dog, shaggy and lean.</i>
<i>Now creeps he slow.</i>	<i>Now he creeps slowly.</i>
<i>Many a frisk.</i>	<i>Many frisks.</i>
<i>Wide-scampering.</i>	<i>Scampering widely.</i>
<i>Heedless, the sturdy churl.</i>	<i>The sturdy churl, heedless.</i>

4. *The Poetry rendered into Prose.*—The woodman early emerges from his dwelling, and leaves with apparent unconcern the cheerful haunts and habitations of man, to pursue, from morning to evening, his solitary task of wielding the axe and driving the wedge in yonder dreary forest. His mongrel dog, shaggy and lean, but shrewd, with pointed ears and tail cut short, attends him. At one moment he creeps slowly behind his master's heels, the next, he scampers off to a distance, with many a frisk and bound, snatching up the drifted snow with his teeth, white as ivory, or ploughing it with his nose; then shaking his coat, powdered over with snow, he barks for joy.

The sturdy peasant, disregarding his pranks, plods on to his work, stopping for nothing, except every now and then to adjust with his thumb the fragrant contents of a short pipe,

that fumes under his nose, and sends forth a trailing cloud of smoke, which streams far behind him, and scents the air around.

5. *Analysis*.—In this extract, the poet describes the woodman as leaving his pleasant cottage to accomplish his allotted work in the forest, accompanied by his little dog, which gambols in the snow. But neither to it, nor to the various objects around, does the sturdy labourer pay the least attention, apparently absorbed in the gratification derived from smoking his pipe.

LESSON 88.—p. 159.

249. COUNTRY SCENERY.

No. 1. 2. 3. . . How oft upon *you* eminence our pace
Has slacken'd to a pause, and we have borne

The ^{cp.}rustling wind, scarce conscious that it blew,

a *Personificat.* While admiration^a, feeding at the eye,

And still unsated, dwell upon the scene !

Thence with what pleasure have we just discern'd
The distant plough *slow moving*, and *beside*

^{cp.}*His labouring team*, that *swerv'd* not from the track,
The sturdy swain diminish'd to a boy !

b *Personificat.* Here Ouse^b, *slow winding* through a level plain

^{cp.}Of spacious meads with cattle sprinkled o'er,

Conducts the eye along ^{cp.}his sinuous course

Delighted. There, fast rooted in his bank,

Stand, never overlook'd, *our favourite elms*,

That screen the herdsman's solitary hut ;

While far beyond, and *overthwart* the stream,

c *Simile*. . . That, as with molten glass^c, inlays the vale,

d *Hyperbole*. . The ^{cp.}sloping land recedes into the clouds^d ;

Displaying on its varied side the grace

Of hedge-row beauties numberless, square tower,

Tall *spre*, from which the sound of ^{cp.}*cheerful bells*

Just undulates upon the ^{cp.}listening ear,

Synecdoche. Groves, heaths, and smoking villages ° remote.

Scenes must be beautiful, which daily view'd
Please daily, and whose novelty survives
Long knowledge and the scrutiny of years;
Praise justly due to those that I describe.

3. Poetical Licence.

(See 196 to 201.)

Of, *yon*, *scarce*,
Unsated, *slow-moving*.
Beside his team the swain.
Swerv'd, *o'er*, *overlook'd*.
Slow-winding, *meads*.
With cattle sprinkled.
The eye along his course de-
lighted.
Stand our favourite elms.
Overthwart.
Molten,—*vale*.
Displaying on its varied side
the grace, &c.
Hedge-row beauties number-
less.
Square tower, tall spire.
Villages remote.

3. Prose Construction.

Often, *yonder*, *scarcely*.
Unsatisfied, *slowly-moving*.
The swain beside his team
Swerved, *over*, *overlooked*.
Slowly-winding, *meadows*.
Sprinkled with cattle.
The eye delighted along his
course.
Our favourite elms stand.
Opposite, *on the other side*.
Melted,—*valley*.
Displaying the grace, &c., *on*
its varied side.
Numberless hedge-row beau-
ties.
The square tower, the tall spire.
Remote villages.

4. *The Poetry rendered into Prose*.—How often in our walks, on reaching the top of yonder hill, have we stopped, and borne the ruffling wind, scarcely conscious that it blew, from admiration of the scene before us. With what pleasure have we just discerned, from its height, the slowly moving, never swerving plough, and the sturdy ploughman, dwindled by the distance to a boy, close beside his team. Hence we have beheld with delight the river Ouse meandering in its course through a plain of spacious meadows, dotted in all directions with herds of feeding cattle. Here stand our favourite elms, whose tops we never could overlook, with their roots fixed firmly in the river's bank, and screening the soli-

tary hut of the herdsman with their foliage. While far beyond, on the opposite side of the stream which inlays the valley, as it were, with molten glass, the land slopes gradually upwards until it seems to mingle with the clouds, displaying on its varied side the innumerable beauties of the hedgerows, the square tower and lofty spire of the village church, from which the sound of cheerful bells is just audible to the listening ear; groves, heaths, and smoking villages in the distance.

Scenes must be beautiful, which, though daily seen, never cease to please, and which, though well known and scrutinized for years, still present some new features. This praise is justly due to such scenes as those I have described.

5. *Analysis*. — The poet wishing to dilate on the beauties of country scenery, takes his stand upon a well-frequented hill, from whose summit he has often dwelt with the gaze of unsatisfied admiration upon the surrounding landscape. An opportunity is thus presented, in a natural manner, for the contemplation and description of the many different objects that in a country view crowd on the observant eye. For example, in the foreground, though at a distance, the sturdy ploughman follows his patient team; below him glitters the meandering Ouse, on whose banks the tall elms grow, and the many cattle browse, while on the distant rising ground, the numerous hedges, and the almost buried towers of the distant church, fill up the pleasing picture.

LESSON 89. — p. 160.

251. RURAL SOUNDS.

No. 1. 2. 3. . . Nor ^{sp.} *rural* sights alone, but ^{sp.} *rural* sounds,
Exhilarate the spirit, and restore

* *Personified*. The tone of ^{sp.} *languid Nature*. * ^{sp.} *Mighty* winds,

That sweep the skirt of some ^{sp.} *far-spraying* wood
Of ancient growth, make music not unlike

- Personificat.* The dash of Ocean^b on his^{cp.} winding shore,
 And lull the spirit while they fill the mind ;
 Unnumber'd branches waving in the blast,
 And all their leaves fast fluttering all at once.
 Nor less composure waits upon the roar.
- : *Personificat.* Of distant floods^c, or on the softer voice^{cp.}
 [These figures
 are mixed.] Of neighbouring fountain^c, or of rills that slip
 Through the cleft rock, and, chiming as they fall
 Upon loose pebbles, lose themselves at length
 In matted^{cp.} grass, that with a livelier^{cp.} green
 Betrays the secret of their silent course.
- d *Personificat.* Nature^d inanimate employs sweet sounds,
 But animated Nature sweeter still,
 To soothe and satisfy the human ear.
- e *Synecdoche*. Ten thousand^e warblers cheer the day, and one
 The livelong^{cp.} night ; nor these alone, whose notes
- f *Personificat.* Nice-fingered Art^f must emulate in vain,
 But cawing^{cp.} rooks, and kites that swim sublime
 In still repeated circles, screaming loud,
 'The jay, the pie, and e'en the booming^{cp.} owl,
 That hail the rising moon, have charms for me.
 Sounds inharmonious in themselves and harsh,
- g. *Hyperbole*. Yet heard in scenes where peace for ever reigns^g,
 And only there, please highly for their sake.

3. Poetical Licence.

Mighty winds.
 Fast-fluttering.
 Nor less composure waits.
 Of neighbouring.
 With a livelier green betrays.
 Nature inanimate.
 Animated Nature sweeter still.

Swim sublime.
 In still repeated.
 Screaming loud — e'en.

3. Prose Construction.

The mighty winds.
 Fluttering fast.
 Nor does less composure wait.
 Of a neighbouring.
 Betrays with a livelier green.
 Inanimate Nature.
 Animated Nature employs still
 sweeter.
 Swim sublimely.
 In repeated.
 Screaming loudly — even.

4. *The Poetry rendered into Prose.* — Not only rural sights but rural sounds are calculated to exhilarate the spirits and restore the tone of languid nature.

Mighty winds, that sweep some ancient and extensive wood, causing numberless branches to wave, and their leaves to flutter in the blast, producing sounds not unlike the dashing of the ocean on its winding shore, which lull the spirits while they fill the mind. The same is effected by the roaring of distant floods, by the still softer voice of a neighbouring fountain, or the rills which slip through the clefts of the rock, chiming as they fall upon the loose pebbles, and losing themselves in the thick and matted grass, betraying by its livelier green, their silent course. Nor are sweet sounds confined to inanimate nature. For sweeter still are those which rise from animated nature, to soothe and satisfy the human ear. Ten thousand warblers cheer the day, and one the tedious night. Not only those whose notes the most skilful musician in vain tries to emulate, but cawing rooks, and kites that soar on high, screaming as they whirl round and round, the jay, the magpie, and even the boding owl that hails the rising moon, have charms for me.

Sounds inharmonious and harsh in themselves, yet, when heard only in scenes where peace for ever reigns, are to me delightful.

5. *Analysis.* — The poet here declares that rural sounds, as well as rural sights, impart a cheerful tone to the spirits, and reanimate languid nature. He then proceeds to say, that mighty winds, and distant floods, as well as the gently trickling rills, produce the same effect. Far more pleasing is the effect occasioned by the various warblers of the woods. E'en cawing rooks, and screeching owls, are not displeasing when heard in their native forests, surrounded by peace and quietness.

LESSON 90. — p. 161.

253. EXERTION NECESSARY.

No. 1. 2. 3. . . By ceaseless action all that is subsists,
Constant rotation of the unwearied wheel,

a Personification. That Nature rides upon, maintains her health,
Her beauty, her fertility. She dreads
An instant's pause, and lives but while she moves ;
its own revolency upholds the world.
The law, by which all creatures else are bound,
Binds man, the lord of all. Himself derives
No mean advantage from a ^{sp.}kindred cause,
From ^{sp.}strenuous toil his hours of ^{sp.}sweetest ease.

b Metonymy. The sedentary stretch their lazy length^b
When custom bids, but no refreshment find,
For none they need : the ^{sp.}languid eye, the cheek
Deserted of its bloom, the ^{sp.}flaccid, ^{sp.}shrunk,
And ^{sp.}withered muscle, and the ^{sp.}vapid soul,
Reproach their owner with that love of rest,
To which he forfeits *e'en* that rest he loves.
Not such the alert and active. Measure life
By its true worth, the comfort it affords,
And theirs alone seems worthy of the name.
Good health, and its associate in the most,
Good temper ; spirits prompt to undertake,
And not soon spent, though in an ^{sp.}arduous task,
The powers of fancy and strong thought are theirs ;
E'en age itself seems privileged in them
With clear exemption from its own defects.
A sparkling eye beneath a wrinkled front
The veteran shows, and, gracing a gray beard
With youthful smiles, descends towards the grave
Sprightly, and old almost without decay.

3. Poetical Licence.

Constant rotation.
Himself derives.

3. Prose Construction.

The constant rotation.
He himself derives.

*No refreshment find.**Find no refreshment.**None they need.**They need none.**E'en — that rest.**Even — the rest which.**The sparkling eye the veteran shows.**The veteran shows the sparkling eye.*

4. *The Poetry rendered into Prose.* — The law of our existence demands unceasing action. On the same condition, Nature maintains her health, beauty, and fertility. She dreads a moment's pause. The same law which binds other creatures, binds man the lord of all. Nor without advantage; for strenuous toil supplies his sweetest hours of ease. But the sedentary in vain stretch their lazy bodies when they retire to rest. They find no refreshment, for none they need. The languid eye, the sallow cheek, deserted by its healthy bloom, the flaccid, shrunk, and withered muscle, and the vapid soul, reproach their owner with that love of ease, to which he forfeits the rest which he loves.

Far otherwise the active and alert. Measure life by its true worth, by the comfort which it affords, and then you find that theirs alone seems worthy of the name, as they possess good health, good temper, and good spirits, prompt to undertake an arduous task. They enjoy the powers of fancy and strong thought. Lastly, in them even age itself seems privileged, and endowed with clear exemptions from defects otherwise attending it. The veteran shows a sparkling eye, though his face be furrowed, and the smiles of youth, though his beard be gray. Thus, he descends sprightly, as it were, towards the grave, almost without decay.

5. *Analysis.* — The preceding extract is a specimen of *didactic poetry*. The poet, desiring to prove the necessity of continual exertion to human happiness, argues, from the ceaseless rotation of all natural phenomena, that the law of labour is also binding on the creature man. Experience gives additional weight to the analogy. The man of toil is the man of real pleasure; the man who shrinks from exertion, carries his own punishment in the loss of that pleasure which

is ever receding from his grasp. We may, therefore, learn that the real object of life is *exertion*,—and if we fulfil the final cause of our existence, we shall, though with a brow wrinkled by the lapse of time, descend to the grave, happy in ourselves, and the cause of happiness to others.

LESSON 91. — p. 162.

PRAISE OF ENGLAND.

No. 1. 2. 3. . . *England*^a, with all *thy* faults, I love *thee* still,

^a *Personificat.* *My country!* and while yet a nook is left,

Where English minds and manners may be found,
Shall be constrained to love *thee*. Though *thy* clime

Be *sickle*^{sp.}, and *thy* year most part deformed

With *dripping*^{sp.} rains, or wither'd by a frost,

I would not yet exchange thy *sullen*^{sp.} skies,

^b *Personificat.* And fields without a flower, for *warmer France*^b,

With all *her* vines; nor for *Ausonia's*^b groves

Of *golden*^{sp.} fruitage, and *her* *myrtle*^{sp.} bowers.

^c *Hyperbole.* . . To shake thy senate, and from *heights sublime*^c

Of *patriot eloquence* to flash down fire
Upon thy foes, *was never meant my task*;
But I can feel thy fortunes, and partake
Thy joys and sorrows, with as true a heart

^d *Simile.* . . . *As any thunderer*^d there. And I can feel

Thy follies too; and with a just disdain
Frown at effeminate, whose very looks
Reflect dishonour on the land I love.
How in the name of soldiery and sense,

^e *Sarcasm.* . . Should England prosper, when such *things*^e, as smooth

^f *Simile.* . . . And *tender as a girl*^f, all essenced o'er

With odours, and as profligate as sweet,

^g *Metonymy.* Who sell their *laurels*^g for a *myrtle's* wreath,

And love when they should fight; when such as these

^h *Allusion.* . . Presume to lay their hand upon the *ark*^h

Of her *magnificent* and *awful* cause?
Time was when it was praise and boast enough,
 In every clime, and travel where we might,
 That we were born her children. Praise enough,
 To fill the ambition of a private man,
 That Chatham's language was his mother tongue
 And Wolfe's great name compatriot with his own.

3. *Poetical Licence.*

Thy year most part.
Never meant my task.
Time was.

3. *Prose Construction.*

The most part of thy year.
Meant to be my task.
There was a time.

4. *The Poetry rendered into Prose.*— England, my country, with all thy faults, I love thee! and shall be constrained to love thee, so long as any spot remains where English minds and manners may be found. Though changeable thy climate, and disfigured the greater part of the year by pouring rain, or shrivelled with the frost, yet I would not exchange thy lowering skies and flowerless fields, either for the warmer regions of France, with all her vineyards, or for the Italian groves, with their golden fruit and myrtle bowers.

It was never intended that I should shake thy senate, or, from lofty heights of patriotic eloquence, to hurl fire upon thy foes; yet, I can feel thy vicissitudes, and partake thy joys and sorrows, with as true a heart as any speaker there. Thy follies, too, I feel, and with disdain frown at effeminates, whose very looks reflect dishonour on the land I love.

How, in the name of soldiership, or common sense, should England prosper, when such *things*, as smooth and tender as a girl, scented with perfumes, and as profligate as sweet, who sell the glory of the soldier, for the blandishments of ease, when such as these presume to manage her affairs? There was a time when, travel where we might, it was sufficient boast that we were Englishmen; enough for any private man, indeed, to feel himself compatriot with Wolfe, and Chatham's language to be his mother tongue.

5. *Analysis.*— Here, the poet represents himself as so exceedingly attached to his country, that he would not exchange

its climate, changeable though it be, for the warmer ones of either France or Italy. Though never intended to be an orator in her senate, he can participate in all her changes, and asks how she can flourish when effeminates presume to manage those offices, which were formerly held by men of world-wide fame, who could defend their country by arms as well as by eloquence.

LESSON 92. — p. 163.

WINTER.

No. 1. 2. 3. . . O Winter !^a ruler of th' inverted year,

^a *Personifical.* Thy scatter'd hair with sleet-like ashes filled,
Thy breath congeal'd upon thy lips, thy cheeks
Fring'd with a beard made white with other snows
Than those of age, thy forehead wrapp'd in clouds,

A ^{sp.} leafless branch thy sceptre, and thy throne

A ^{sp.} sliding car, indebted to no wheels,

But urg'd by storms along its ^{sp.} slipp'ry way,
I love thee, all unlovely as thou seem'st

^b *Personifical.* And dreaded as thou art ! Thou hold'st the Sun ^b

A pris'ner in the yet undawning east,
Shortening his journey between morn and noon,
And hurrying him, impatient of his stay,

Down to the ^{sp.} rosy west ; but kindly still
Compensating his loss with added hours

Of ^{sp.} social converse, and ^{sp.} instructive ease ;
And gathering, at short notice, in one group
The family dispersed, and fixing thought
Not less dispersed by daylight and its cares.

I crown thee king ^{sp.} of intimate delights,

^{sp.} Fire-side enjoyments, ^{sp.} homeborn happiness,

And all the comforts, that the ^{op.}lowly roof
Of undisturb'd retirement, and the hours
Of long uninterrupted evening, know.

3. *Poetical Licence.*

With sleet-like ashes fill'd.
Converse.

3. *Prose Construction.*

Is filled with, &c.
Conversation.

4. *The Poetry rendered into Prose.*—O Winter! ruler of the closing year, whose scattered hair is filled with sleet-like ashes; whose breath is frozen upon thy lips; whose cheeks are fringed with a beard whitened by other snows than those of age; whose sceptre is a leafless branch, and throne a sliding chariot impelled by storms along its slippery way, unlovely as thou seemest to others, thou art to me a welcome guest.

Though thou holdest the Sun a prisoner in the east, shortening his journey between morning and noon, and then, as if impatient of his stay, hurriest him down to the west, yet kindly thou compensatest the loss of him by giving additional hours for social conversation and instructive ease, by gathering, at short notice, into one group, the family which daylight's cares and toils had dispersed. I crown thee king of intimate delights, fireside enjoyments, and homeborn happiness, which the lowly roof of undisturbed retirement and lengthened hours of evening can supply.

5. *Analysis.*—The preceding Apostrophe to Winter is a specimen of graphic poetry. Winter is painted, by the poet's fancy, as a Titan king, seated on his gliding throne; in his hand he wields his leafless sceptre, his hair and beard are white with the silvery snow-flakes, whilst a crown of murky snow-clouds graces his royal temples. Such is the monarch that does battle with the Sun, who flies before him,—such, too, the kind and welcome friend, who, with a look of gloom, is father of the best joy a man can feel,—the social pleasures of his own bright hearth.

LESSON 93.—p. 164.

READING THE NEWSPAPER ON A WINTER'S EVENING.

No. 1. 2. 3. . . Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,

^a *Metonymy* . And, while the ^{ep.} bubbling and ^{ep.} loud hissing urn^a

Throws up a ^{ep.} steam column, and the cups^a

That cheer, but not inebriate, wait on each,

So let us welcome ^{ep.} peaceful evening in.

Not such his evening, who with shining face
Sweats in the crowded theatre, and squeezed

^b *Hyperbole* . And bored with elbow-points through^b both his sides,

Outscolds the ^{ep.} ranting actor on the stage ;
Nor his, who patient stands till his feet throb,
And his head thumps, to feed upon the breath
Of patriots, bursting^b with heroic rage,

Or placemen, all tranquillity and smiles.
This Follo of four pages, happy work !
Which not *ev'n* critics criticise ; that holds

^c *Personificat.* Inquisitive Attention^c, while I read,

^d *Metonymy* . Fast bound in chains of silence, which the fair^d,

Though eloquent themselves, yet fear to break ;

What is it, but a map of ^{ep.} busy life,

Its fluctuations, and its ^{ep.} vast concerns ?

^e *Metaphor* . Here runs the ^{ep.} mountainous and ^{ep.} craggy ridge^e

^f *Personificat.* That tempts Ambition^f. On the summit see

The seals of office glitter in his eyes ;

^g *Climax* He climbs, he pants, he grasps ^g them ! At his heels,

Close at his heels, a demagogue ascends,

And with a ^{ep.} dexterous jerk, soon twists him down,

And wins them, but to lose them in his turn.

3. *Poetical Licence.*

Close the shutters fast, — Close fast, — wheel round.

wheel the sofa round.

Patient stands.

3. *Prose Construction.*

Stands *patiently*.

4. *The Poetry rendered into Prose.* — Come, stir the fire, fasten the shutters, close the curtains, wheel round the sofa, and, while a column of steam issues from the bubbling and hissing urn, and the cups that cheer but not inebriate, wait on each, so let us welcome peaceful evening in. Far different his evening who, with shining face, sweats in the crowded theatre, and squeezed by the multitude, whom he scolds with greater vehemence than does the actor on the stage; or his, who stands patiently till his feet throb, and his head aches, while listening to the ebullitions of noisy patriots, or the smooth orations of smiling placemen.

Welcome, too, this folio of four pages,—happy work, which not even critics criticise, and which holds the attention of the inquisitive while I read, binding in a silence which the fair fear to break, though eloquent themselves. What is this but a map of busy life, with its fluctuations and vast concerns? Here, runs the mountainous ridge that tempts ambition,—on its summit, see the seals of office glittering before the aspiring statesman. He climbs, he pants, he grasps them. But, close to his heels a demagogue ascends, who, with a dexterous jerk, soon hurls him down, who wins them but to lose them in his turn.

5. *Analysis.* — Full of the tranquil pleasures of the fireside, the poet represents himself as intending, on some dull wintry evening, to exclude the objects of the outer world, and hasten the coming of his evening meal, that, ensconced in the quiet happiness of his easy chair, he may contemplate, through the medium of a newspaper, the busy scenes of life. The pleasure which he feels as a spectator, favourably contrasts with that feverish excitement which a delighted witness of the ranting tragedian experiences, or that fleeting enthusiasm arising from the evanescent rage of some rhetorical patriot. Apart from all the anxious turmoil which would accrue to the poet if personally engaged in the strife, he can raise himself above the world, and see portrayed, as on a well-delineated chart, the virtues, vices, joys, and sorrows of his fellow-men.

LESSON 94. — p. 165.

THE SWISS.

No. 1. 2. 3. . . My soul, turn from them, *turn* ^{we} to survey
Where rougher climes a nobler race display.

^a *Synecdoche* . Where the *brak* ^{ep.} Swiss their *stormy mansions* ^a tread,

^b *Personificat.* And force a *churlish* ^b *soil* ^{ep.} for scanty bread.

No *product* here the *barren* ^{ep.} hills afford
But man and steel, the soldier and his sword ;

No *vernal* ^{ep.} blooms their *torpid* ^{ep.} rocks array,

But winter *lingering* ^{ep.} chills the *lap* ^{ep.} of *May* ^b :

No *zephyr* ^b fondly *sues* ^{ep.} the mountain's *breast* ^b.

But meteors glare, and *stormy* glooms invest.
Yet still, e'en here, *content* ^b can spread a charm.

Redress the clime, and all its rage disarm.
Though poor the peasant's hut, his feasts tho' small,
He sees his little lot, the lot of all ;
Sees no contiguous palace rear its head,

To shame the meanness of his *humble* ^{ep.} shed ;

No costly lord the *sumptuous* ^{ep.} banquet deal,

To make him loathe his vegetable meal ;

But calm, and bred in ignorance and toll,

Each wish contracting fits him to the soil.

Cheerful at *morn*, he wakes from short repose,

Breathes the keen air, and carols as he goes ;

With *patient* ^{ep.} angle trolls the *flomy* ^{ep.} deep,

Or drives his *venturous* ^{ep.} ploughshare to the steep ;

Or seeks the den where snow-tracks mark the way,

And drags the struggling savage into day.

At night returning, every labour sped,

^c *Contrast* . . He *sits him down* the *monarch* ^c of a *shed* ^c ;

Smiles by his *cheerful* ^{ep.} fire, and round surveys

His children's looks, that brighten at the blaze ;

While his loved partner, boastful of her hoard

^d *Synecdoche* . Displays her *cleanly* ^{ep.} platter on the *board* ^d ;

And haply, too, some pilgrim, thither led,
With many a tale repays the nightly bed.

3. Poetical Licence.

A nobler race display.
Their mansions tread.
No *product*—hills afford.
No *blooms* their rocks array.
Winter lingering.
Its rage *disarm*.
Though *poor* the peasant's
hut.
His feasts, tho' small.
The banquet *deal*.
Cheerful *at morn* he wakes.
With patient angle trolls the
finny deep.
Drives his *venturous plough-*
share.
Round surveys.
Thither led.
With many a tale.

3. Prose Construction.

Display *a nobler race*.
Tread their mansions.
The hills afford—no product.
No blooms array *their rocks*.
Lingering *Winter*.
Disarm *its rage*.
Though the peasant's hut is
poor.
Though his feasts are small.
Deal the banquet.
Cheerfully he wakes *at morn-*
ing.
He *patiently trolls, &c.*
He venturous drives, &c.

Surveys round.
Led thither.
With many tales.

4. The Poetry rendered into Prose omitted.

5. *Analysis*.—The poet, in disgust at the churlish inhospitality and lamentable vices of the world's most favoured lands, turns to the Swiss, in order to prove that national poverty, when accompanied by national industry, is the cause of national contentment and virtues. Upon the mountain-tops perpetual winter reigns; their sides are barren, and in the valleys the thunders often roar; yet contentment robs poverty of her sting, and general equality excludes all repining. At peace, therefore, with his neighbours, and unpampered by superfluous luxury, the Swiss peasant is as vigorous and buoyant as the keen air he breathes. In the day he cheerfully performs his allotted task, and at the approach of night, happy in his children's smiles, he grudges not the famished vagrant the free gift of bed and board.

LESSON 95.—p. 157.

SWEET AUBURN.

No. 1. 2. 3.

a *Apostrophe*. Sweet Auburn^{ep.} ! loveliest village of the plain,Where health and plenty cheer'd the labouring^{ep.} swain,b *Personificat.* Where smiling Spring^b its earliest visit paid,
And parting Summer's^b lingering blooms delay'd ;c *Personificat.* Dear lovely^{ep.} bowers of innocence^c and ease^c,
Seats of my youth, when every sport could please.
How often have I loiter'd o'er thy green,Where humble^{ep.} happiness endeared each scene !
How often have I paused on every charm,The sheltered^{ep.} cot, the cultivated^{ep.} farm,The never^{ep.} failing brook, the busy^{ep.} mill,The decent^{ep.} church that topped the neighbouring hill,The hawthorn^{ep.} bush, with seats beneath the shade,d *Metonymy*. For talking age^d and whispering lovers made.How often have I blessed the coming day,
When toil remitting lent its turn to play.And all the village^{ep.} train, from labour free,Led up their sports beneath the spreading^{ep.} tree ;

While many a pastime circled in the shade,

The young contending as the old surveyed ;

And many a gambol frolicked o'er the ground,

And sleights of art and feats of strength went round ;

And still, as each repeated pleasure tir'd,

Succeeding sports the meritful^{ep.} band inspir'd ;The dancing^{ep.} pair that simply sought renown,

By holding out to tire each other down :

e *Apostrophe*. These were thy charms, sweet village^{ep.} ! sports like these

With sweet succession, taught e'en toil to please ;

These round thy bowers their cheerful^{ep.} influence shed ;

These were thy charms, but all these charms are fled.

3. *Poetical Licence.*

Its visit paid.

Parting — cot.

* For lovers made.

From labour free.

Sports the band inspir'd.

These their influence.

3. *Prose Construction.*

Paid its visit.

Departing — cottage.

Made for lovers.

Free from labour.

Sports inspir'd the band.

These shed their influence.

5. *Analysis.* — The poet, recurring to the days of his earliest years, transports himself to the scene of his boyish hours — now, alas ! no more — and gives a glowing description of happy village life. Sheltered from the wintry blast, Summer loved to linger at Auburn, while Spring gave her its earliest bloom. The bowers concealing the lowly cot, the rippling brook, the busy mill, and the farm homestead, form part of the scene. Next we have the village green, on which the noisy children loved to play ; while the seat under the hawthorn bush was the trysting spot of lovers, and the favourite retreat of gossiping age. The pretty church which crowned the village hill, as if to hallow all innocent mirth, and to check the guilty thought, stands out in bold relief to the poet's picture of this terrestrial Paradise.

LESSON 96. — p. 168.

THE COUNTRY CLERGYMAN.

No. 1. 2. 3. . . Near yonder copse, where once the garden smil'd,
And still where many a garden flower grows wild,
There, where a few torn shrubs the place disclose,

The village preacher's ^{sp.} *modest* mansion rose.

a *Metonymy*. . A man he was to all the country ^a dear,

And passing rich with forty pounds a year ;

Remote from towns he ran ^a his ^{sp.} *godly* race.

Nor e'er had changed, nor wished to change his place ;
Unskilful he to fawn, or seek for power,

By doctrines fashioned to the ^{sp.} *varying* hour ;

b *Synecdoche*. Far other aims his heart ^b had learnt to prize,

Contrast. . . More bent to raise^c the wretched than to rise^e

His house was known to all the ^{sp.}*vagrant* train,
He chid their wanderings, but relieved their pain ;
The long-remembered beggar was his guest,

Whose beard descending swept his ^{sp.}*aged* breast ;

The ^{sp.}*ruined* spendthrift, now no longer proud,
Claimed kindred there, and had his claims allow'd ;

^d *Hyperbole.* . Sat by his fire, and talked the *night*^d away ;

Wept o'er his wounds, or, tales of sorrow done,

^e *Metonymy.* . Shouldered his crutch, and showed how fields^e were won.

Pleased with his guests, the good man learned to glow^e,

And quite forgot their vices in their woe ;
Careless their merits or their faults to scan,
His pity gave *ere* charity began.

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side ;
But in his duty *prompt* ; at every call,
He watched and wept, he prayed and felt, for all.

^f *Simile* And, as^f a bird^{sp.} each *fond* endearment tries

^g *Hyperbole.* . To tempt its new-fledged offspring to the skies^g,

He tried each art, reproved each ^{sp.}*dull* delay,

Allured to ^{sp.}*brighter* worlds, and led the way.

3. Poetical Licence.

Still where.

Shrubs *the place* disclose.

A man he was to all — dear.

And *passing* rich.

Other aims his heart had
learned.

Careless *their merits* to scan.

To relieve the wretched — *his*
pride.

3. Prose Construction.

Where still.

Shrubs disclose *the place*.

He was a man dear to all the
country.

And considered to be rich.

His heart had learned to
prize, &c.

Careless to scan their merits.

It was his pride to relieve
the wretched.

5. *Analysis*. — The village church was incomplete without the clergyman and parsonage, with its modest neatness. The poet is thus led to describe the good pastor, one whose noble character well befits his sacred office. His worldly means are slight, but sufficient for his simple wants. He fawns not on the rich, either for place or preferment; and though recollecting his own scanty subsistence, he can feel real sympathy for the struggling poor. Though deeply mindful of the heinousness of sin, he can yet bestow a tear upon the poverty-stricken sinner. The wretched wanderer finds in him a friend in all his grief and pain; and, sure of a listening ear and sympathising heart, unburdens his numerous sorrows. Thus the good clergyman discharges the duties of man, while he does not forget or neglect the higher claims of his ministry, to guide the erring and assist the feeble through the vale of tears, to a world of never-fading brightness hereafter.

LESSON 97. — p. 169.

THE PUBLIC ALEHOUSE CONDEMNED.

No. 1. 2. 3. . . Pass where we may, through city or through town,

^a *Metonymy*. Village or hamlet of this merry land^a,

Though lean^a and beggared^a, every twentieth pace

^{op.}
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from the styes

^b *Personificat.* That Law^b has licensed, as makes Temperance^b reel.

There sit, involved and lost in curling clouds

^c *Metonymy*. Of Indian^c fume, and guzzling deep, the boor,

The lackey, and the groom: the craftsman there

^d *Allusion*. . . Takes a Lethæan^d leave of all his toil;

^e *Metonymy*. . Smith, cobbler, joiner, he that plies^e the shears^e,

And he that kneads^e the dough^e; all loud alike,

^f *Personificat.* All learned, and all drunk! The fiddle^f screams

Plaintive and piteous, as it wept and wailed

^g
 Its *wasted* tones and harmony unheard.
 Fierce the dispute whate'er the theme; while she,

g *Personificat.* Fell Discord g, arbitress of such debate,
 Perched on the sign-post, holds with even hand
Her undecisive scales. In this she lays
 A weight of ignorance; in that, of pride;
 And smiles delighted with the eternal poise.

Dire is the *frequent* curse, and its twin sound,
 The *check distending* oath, not to be praised
 As ornamental, musical, polite,

h *Simile*. . . Like those ^h which modern senators employ,
 Whose oath is rhetoric, and who swear for fame!

i *Metaphor* . . Behold the schools ⁱ, in which *plebeian* ^g minds,
 Once simple, are initiated in arts,
 Which some may practise with politer grace,
 But none with *readier* skill! — 'tis here they learn
 The road that leads from competence and peace
 To indigence and rapine; till at last

j *Metonymy* . . Society ^j, grown weary of the load,
 Shakes her encumbered lap, and casts them out.

3. Poetical Licence.

Forth issuing — all loud alike.

Screams plaintive and piteous.

Harmony unheard.

*Holds with even hands her
 scales.*

3. Prose Construction.

Issuing forth — all alike loud.

Plaintively and piteously.

Unheard harmony.

*Holds her scales with even
 hands.*

5. *Analysis*. — The frequency of drunkenness throughout England (1800 A.D.) calls forth the preceding severe invective against the public alehouse, which the poet would fain consider as the legalised nursery of every vice. The very odour of these licensed styes tells the tale of the midnight debauch, and the disgusting fumes of revelling smokers. There, amidst the tobacco-clouds that thickly curl towards the ceiling — amidst the roystering quarrels of the beer-drenched lackey, groom, and boor, are heard the perpetual

creakings of the plaintive fiddle. Discord is goddess there ; jargon and causeless shouts are indicative of ignorance and pride ; while Discord, sitting on her throne, the signpost, is arbitress of the dubious contest within. Such are the schools that train the pauper and the thief, and turn upon the world a crew that society, corrupt as it is, disdains to tolerate.

LESSON 98. — p. 171.

IGNORANCE OF THE FUTURE BENEFICIAL.

No. 1. 2. 3.

^a *Metonymy* . Heaven ^a from all creatures hides the book of Fate ^a,

All but the page prescribed, their present state ;
From brutes what men, from men what spirits know :
Or who could suffer being here below ?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play ?
Pleased to the last, he crops his flowery food,
And licks the hand just rais'd to shed his blood.

^b *Exclamation* . Oh blindness ^b to the future ! Kindly given,

^c *Metonymy* . That each may fill the circle ^c mark'd ^c by Heaven :

Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.

Hope humbly then ; with ^{sp.} trembling pinions soar,

^d *Personificat.* Wait the great teacher, Death ^d ; and God adore.

What future bliss, he gives not thee to know,
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast :
Man never is, but always To be blest :
The soul, uneasy, and confined from home,
Rests and expatiates in a life to come.

^e *Personificat.* In Pride ^e, in reasoning Pride, our error lies ;

^f *Hyperbole* . . All quit their sphere ^f, and rush into the skies.

Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods.
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel :
And who but wishes to invert the laws

^g *Metonymy* . Of order, sins against th' Eternal Cause ^g.

3. *Poetical Licence.*

From all creatures *hides*.
The *lamb*—had he thy reason.

With trembling pinions *soar*.
God *adore*.

Hope springs *eternal*.
But always *to be blest*.
And *who* but wishes.

3. *Prose Construction.*

Hides from all creatures.
Had the lamb *which* thy riot
—thy reason.

Soar with trembling pinions.
Adore God.

Hope springs *eternally*.
But always *is* to be blest.
And *he* who *only* wishes.

4. *Poetry rendered into Prose omitted.*

5. *Analysis.* — The object of the poet in the foregoing extract is to prove, from our ignorance of the future, the cheering influence of Hope, and the utter impotence of human pride. This ignorance of the future, remarks the poet, is not confined to the brutes, but extends to man, and is the *law* of a wise Providence, that each may fulfil in humble cheerfulness the lot assigned by heaven. Thus is man led to *hope*, and, in the midst of present sorrow, to look in confidence to future blessings. Pride, therefore, is utterly unbecoming in beings so powerless to change the future as both men and angels are; and arrogance in either is a sin against the Eternal God.

LESSON 99. — p. 172.

MAN HAS APPROPRIATE FACULTIES.

No 1. 2. 3 . . What *would* this man ? Now upward will he soar,
And, little less than angel, would be more ;
Now looking downwards, just as griev'd appears
To want the strength of bulls, the fur of bears.
Made for his use all creatures if he call,
Say what their use, had he the powers of all ?
Nature to these without profusion, kind,
The proper organs, proper powers assigned ;
Each seeming want compensated of course,
* *Contrast* . . . Here * with degrees of swiftness, there of force ;

All in *exact* proportion to the state ;
Nothing to add, and nothing to abate.

Each beast, each insect, happy in its own :
Is Heaven unkind to man, and man alone ?
Shall he alone, whom rational we call,
Be pleased with nothing, if not blest with all ?

- b *Personificat.* The bliss of man (could *Pride* ^b that blessing find)
Is not to act or think beyond mankind ;
No powers of body or of soul to share,
But what his nature and his state can bear.
Why has not man a *microscopic* eye ?
For this plain reason, man is not a fly.
Say what the use, were finer optics given,
T' inspect a mite, not comprehend the Heaven ?
Or touch, if tremblingly alive all o'er,
To smart and agonise at every pore ?

- c *Hyperbole.* Or quick effluvia *darting* ^c *through* the brain,

Die of a rose in *aromatic* pain ?

If Nature thundered in his *opening* ears,
And stunned him with the music of the spheres,
How would he wish that Heaven had left him still

- d *Personificat.* The *whispering zephyr* ^d, and the *purling* rill !

Who finds not Providence all good and wise,
Alike in what it gives, and what denies ?

3. Poetical Licence.

What *would* this man ?
Now upward — than angel.

Just as *grieved* appears.
Say what *their* use, had he
the powers of all ?

Nature to these *kind*, proper
powers *assign'd*.

Each seeming want *compensated*.

Whom *rational* we call.
No powers of soul to *share*.

3. Prose Construction.

What would *this man have* ?
He will soar upward — than
an angel.

Appears *just as* *grieved*.
The use of *them*, if he had,
&c.

Kind Nature *assigned to these*,
&c.

Compensated each seeming,
&c.

Whom we call *rational*.
To share no powers, &c.

Note. — There are several minor instances which may be readily recognised, and several figures of *Interrogation*.

5. *Analysis.* — How foolishly discontented is Man ! Why

should he wish to *concentrate* in himself the powers which God has wisely *disseminated*? Let him remember, that as each animal has, by an all-wise ordinance, the force, vision, swiftness, and other properties adapted to its state, so man, in addition to reason, has the bodily faculties convenient to *his sphere*. If his visual organs had the power and penetration of the microscope, would he not, in wonder at earth's lowest animalcules, forget to contemplate heaven? If every part of his corporeal frame were the seat and centre of sensibility, would he not perish in ecstasy at the smell of the rose? If thunders only were music to his ear, would he not lose the harmony of the whispering rill? Let us therefore recognise the wisdom of God in what he *denies*, as well as in what he *gives*.

LESSON 100.—p. 173.

SUBMISSION DUE TO PROVIDENCE.

No. 1. 2. 3.

^a *Personificat.* What if the foot^a, ordain'd the dust to tread,Or hand^a, to toil, aspir'd to be the head?What if the head^a, the eye^a, or ear^a, repin'dTo serve, mere engines to the ruling mind?Just as absurd for any part^a to claim

To be another in this general frame:

Just as absurd, to mourn the tasks or pains

^b *Metonymy*. The grent directing Mind^b of all ordains.

All are but parts of one stupendous whole

^c *Personificat.* Whose body Nature^c is, and God the soul;

That chang'd through all, and yet in all the same;

Great in the earth, as in the ethereal frame;

Warms in the sun, refreshes in the breeze,Glow's in the stars, and blossoms in the trees;Lives through all life, extends through all extent;Spreads undivided, operates unspent;Breathes in our soul, informs our mortal part,^d *Simile*. . . . As full, as perfect, in a hair as^d heart;

As full, as perfect, in vile man that mourns,
As^d the rapt seraph that adores and burns :

To Him no high, no low, no great, no small ;
 He fills, he bounds, connects, and equals all.

Cease, then, nor order imperfection name ;
 Our proper bliss depends on what we blame.

Know thy own point : this kind, this due degree

* Metonymy . Of blindness, weakness, Heaven^e bestows on thee.

Submit.—In this, or any other sphere,
 Secure to be as blest as thou canst bear :
 Safe in the hand of one disposing Power,
 Or in the natal, or the mortal hour.

† Personificat. All Nature^f is but Art^f, unknown to thee ;

All Chance^f, Direction^f, which thou canst not see ;

All Discord^f, Harmony^f not understood ;

All partial Evil^f, universal Good^f.

And, spite of Pride^f, in erring Reason's^f spite,

One truth is clear, Whatever is, is right.

3. Poetical Licence.

Ordn'd the dust to tread.

The tasks the great Mind.

Whose body Nature is.

Great in the earth as in, &c.

As the rapt seraph.

Nor order imperfection name.

Degree of blindness—bestows
 on thee.

3. Prose Construction.

Ordn'd to tread.

The tasks *which*, &c.

Whose body *is Nature*.

As great in the earth, &c.

As in the enraptur'd, &c.

Nor style order, &c.

Bestows on thee *this due de-
 gree* of blindness.

5. Analysis.—From the close connection between the limbs as *parts*, and the body as a *whole*, and their conjoint subserviency to a common good, the poet educes the *true position* of man in the scale of creation ; the limbs, body, mind, are correlative to creatures as *parts*, and to the world as a *whole*, God being the ruling *Power*. The mind finds its expression in every energy of limb ; so God pervades every phenomenon of Nature, as in the stars that roll in infinite space, in the breeze that gently moves the leaves, in the weakness of the weakest man, and in the might of the most

powerful seraph. Man, in his finite ignorance, comprehends not his *relation* to the whole, and from his partial knowledge calls that *discord* which is an *harmonious law*, and that *Nature* which is an assemblage of immutable decrees. A clearer insight into *realities*, and their *connection* with each other, would incontestibly prove that *whatever is — is right*.

LESSON 101. — p. 174.

VIRTUE ALONE TRUE HAPPINESS.

No. 1. 2. 3 . . Know then this truth (enough for man to know),
"Virtue alone is happiness below."

The only point where ^{sp.}human bliss stands still,
And tastes the good without the fall to ill ;
Where only merit constant pay receives,
Is blest in what it takes, and what it gives ;
The joy unequalled, if its end it gain,
And if it lose, attended with no pain :
Without satiety, though *c'er* so blest,
And but more relished as the more distressed :

^a *Personificat.* The broadest mirth unfeeling folly ^a wears,

Less pleasing far than Virtue's ^a very tears :

Good, from each object, from each place acquired,
For ever exercised, yet never tired ;
Never elated, while one man's oppress'd ;
Never dejected, while another's blest ;
And where no wants, no wishes can remain,
Since but to wish more virtue, is to gain.

See the sole bliss Heaven ^a could on all bestow !

Which *who* but feels can taste, but thinks can know.

^b *Antithesis.* Yet poor ^b with fortune, and with learning blind,

The bad must miss ; the good, untaught, will find ;

Slave to no sect, who takes no private road,

^c *Personificat.* But looks through Nature ^c up to Nature's God ;

Pursues that chain which links th' ^{sp.}immense design,
Joins Heaven and Earth, and mortal and divine ;
Sees, that no being any bliss can know,
But touch's some above, and some below ;

Learns from this union of the rising whole

The first, last purpose of the ^{sp.}human soul ;
And knows where faith, law, morals, all began,
All end in love of God, and love of man.

d *Personificat.* For him alone, Hope ^a leads from goal to goal,

And opens still, and opens on his soul :
Till lengthen'd on to Faith, and unconfin'd,
It pours the bliss that fills up all the mind.

3. Poetical Licence.

Constant pay receives.
Mirth unfeeling folly wears.
Less pleasing far, &c.
Good from each place ac-
quired.
Which *who but* feels, &c.
No being any bliss can know.
For him alone Hope leads.

3. Prose Construction.

Receives constant pay.
Mirth which unfeeling, &c.
Far less pleasing, &c.
Good acquired, &c.
Which *he who only* feels, &c.
Can know *any bliss*.
For Hope leads *him alone*.

5. *Analysis*.—Virtue, says the poetical stoic, is the only happiness. Let a man only be virtuous, and his pleasure ceases to fluctuate. If he procures that for which he has toiled long and diligently, Virtue *adds joy* to his success. If he lose the object of his labours, Virtue *consoles* him for his loss. Nay, the very tears and sorrows of Virtue transcend the most joyous moments that vicious folly can experience. Virtue feels not pleasure at another's woe, nor envy at another's greatness ; but ever remains the undisturbed vertex of perfect happiness. *Just* must be the bliss that God vouchsafes to all his creatures,—to the rich, the poor, the learned, and the unlearned ; the wicked alone are not the recipients of these blessings. *Just*, also, is that perfect virtue which, piercing the trammels of sect and party, looks at once to Nature's God, and is itself the fulfilment of both the law and the prophets,—love of God and love of man,—needing only faith to constitute the inner life of God's perfect creature.

LESSON 102.—p. 176.

THE HOMES OF ENGLAND.

No. 1. 2. 3. . . 1. The ^{sp.} *stately* homes of England,
 How beautiful they stand
 Amidst their ^{sp.} *tall* ^{sp.} *ancestral* trees,
 O'er all the pleasant land !
 The deer across their greensward bound
 Through shade and ^{sp.} *sunny* gleam,
 And the swan glides past them, with the sound
 a *Personificat.* Of some rejoicing stream.^a

2. The ^{sp.} *merry* homes of England !
 Around their hearths by night
 What gladsome looks of ^{sp.} *household* love
 Meet in the ^{sp.} *ruddy* light !
 There woman's voice flows forth in song,
 Or childhood's tale is told,
 Or lips move tunefully along
 Some glorious page of old.

3. The ^{sp.} *blessed* homes of England !
 How softly on their bowers
 b *Personificat.* . Is laid the holy quietness b
 That breathes ^{sp.} from *Sabbath*-hours !

^{sp.} *Solemn*, yet ^{sp.} *sweet*, the church-bells' chime
 Floats through their woods at morn ;
 All other sounds in that still time
 Of breeze and leaf are born.

c *Personificat.* 4. The *cottage* homes of England c !
 By thousands on her plains,
 They are ^{sp.} *smiling* o'er the ^{sp.} *silvery* brooks,
 And round the hamlet fanes.
 Through glowing orchards forth they peep,
 Each from its nook of leaves,
 And fearless there the lowly sleep,
 d *Simile.* . . . As ^d the bird beneath their eaves.

5. The free, fair homes of England !
 Long, long, in hut and hall,
 May hearts of native proof be reared,
 To guard each hallowed wall !
 And green for ever be the groves,
 And bright the ^{op.}flowery sod,
 Where first the child's glad spirit loves
 Its country and its God.

3. Poetical Licence.

How beautiful.

The deer across *their green*
*sward bound.**Is laid* the holy quietness.*Solemn* the church-bells'
 chime.In that still time *are born.*

By thousands on her plains.

Through orchards *forth they*
*peep.*And *fearless there* the lowly
 sleep.

3. Prose Construction.

How beautifully.

Bound across their green
 sward.The *holy quietness* is laid.The chime of the church-bells
*floats solemnly.**Are born* in that still time.*Stand* by thousands.They *peep forth, &c.*And *there the lowly—fear-*
lessly.

5. *Analysis.* — In this ode to the Homes of England, the poetess, Mrs. Hemans, commences with the praise of those stately mansions, which, embedded in their tall ancestral trees, and surrounded by their spacious deer-cropped parks, are the appropriate abodes of England's aristocracy. The farm homestead, and the country domicile of the wealthy middle class, replete with real happiness, and adorned by household love, are worthy of a poet's praise.

The quietude of the Sabbath morn, fitted to echo the melodious peal of the church-going bell, forms the subject of the third stanza. The cottages smiling on the banks of the rippling stream, crowned by the blooming orchard, with their humble straw-thatched roofs, afford a comfortable shelter for the labouring peasant. Each apart has its own peculiar blessings ; they are all equally the homes of freedom. Long may they continue to foster piety and patriotism.

LESSON 103.—p. 177.

GENIUS COLLECTING HIS STORES.

No. 1. 2. 3. . . By these mysterious ties the ^{sp.} busy power

^a *Personifical.* Of Memory ^a her ideal train preserves

Entire; or when they would clude her watch,

Reclaims their fleeting footsteps from the waste

Of ^{sp.} dark oblivion; thus collecting all
The various forms of being to present,

Before the curious aim of ^{sp.} mimic Art ^a,

^b *Simile.* . . . Their largest choice; like spring's ^b unfolded blooms

Exhaling sweetness, that the ^{sp.} skilful bee ^a

May taste at will, from their selected spoils

To work her dulcet food.—Thus, at length
Endow'd with all that Nature ^a can bestow,

The child of Fancy ^a oft in silence bends

O'er these mixed treasures of his pregnant breast

With conscious pride. From them he oft resolves

To frame he knows not what excelling things;
And win he knows not what sublime reward -

^c *Personifical.* Of praise and wonder. By degrees, the mind ^c

Feels her young nerves dilate: the plastic powers

Labour for action: blind emotions heave
His bosom, and with loveliest frenzy caught,

From Earth to Heaven he rolls his daring eye,

^d *Synecdoche* . From Heaven to Earth. Anon ten thousand ^a shapes,

^e *Simile.* . . . Like spectres ^e trooping to the wizard's call,

Flit swift before him. From the womb of Earth ^f,

^f *Personifical.* From Ocean's ^f bed they come; the ^{sp.} eternal Heavens

Disclose their splendours, and the dark Abys ^f

Pours out her births unknown. With fixed gaze

He marks the rising phantoms. Now compares
 Their different forms, now blends them, now divides,
 Enlarges, and extenuates by turns ;
 Opposes, ranges in fantastic bands,
 And infinitely varies. Hither now,
 Now thither, fluctuates his inconstant aim,
 With endless choice perplexed. At length his plan

Begins to open. Lucid order ^{ap.} *dawns* ;
 And as from Chaos ^f old the jarring seeds

Of Nature ^f at the Voice Divine repaired

Each to its place, till rosy Earth ^f unveil'd

Her fragrant bosom, and the joyful Sun

Sprung up the blue serene ; by swift degrees

Thus disentangled, his entire design

Emerges. Colours mingle, features join ;

And lines converge : the fainter parts retire ;

The fairer eminent in light advance ;

And every image ^f on its neighbour smiles.

3. Poetical Licence.

Her train *preserves*.

With frenzy *caught*.

Flit *swift* before him.

Fluctuates his inconstant aim.

From *chaos, old* — *blue serene*.

By *swift degrees* thus disen-
 tangled.

3. Prose Construction.

Preserves her train.

Caught with frenzy.

Flit *swiftly*, &c.

His inconstant aim *fluctuates*.

Chaos of old — *serene sky*.

Thus disentangled by degrees
 though *swiftly*.

5. *Analysis*. — How mysterious are the powers by which Memory reclaims from oblivion the deeds of the past, and presents them to the poet, philosopher, or historian, who may from them educe a lesson for man's future guidance. Stored with the memorials of a bygone age, the child of fancy is proudly conscious that he lives not merely in the present, but in close and happy communion with the great spirits of the past. It is the daily converse and the ever-present example of these that imbue him with a deep and high resolve. Thus the mind, though young, dilates for action. A spirit caught from heaven incites his bosom.

Crowds of glowing spirits from earth, air, and heaven, urge on his purpose and obey his call.

His is the task to marshal and combine the phantoms evoked from heaven, earth, and air. Staggered at first at his own powers, he seems uncertain in his purpose; but, soon borne up by conscious strength from the chaos of jarring elements, he forms a picture whose concordant parts and colours complete a whole of most resplendent loveliness.

LESSON 104. — p. 179.

THE NATURE AND CONDUCT OF TASTE.

No. 1. 2 3. . . What then is Taste, but these internal powers

Active, and strong, and feelingly alive

To each fine impulse? a discerning sense

Of decent and sublime, with *quick disgust*

From things deform'd, or disarrang'd, or gross

In species? *This, nor* gems, *nor* stores of gold,

Nor purple state, nor culture can bestow ;

But God alone when first His active hand

Imprints the secret bias of the soul.

He, mighty Parent ! wise and just in all,

a Simile. . . . Free as the vital breeze or light of Heaven,

Reveals the charms of Nature.—But though Heaven

b Metaphor. . . In every breast hath sown ^b these early seeds ^b

Of love and admiration, yet in vain,

c Personificat. Without fair Culture's ^c kind parental aid,

Without ^{ep.} *enlivening* suns, and ^{ep.} *genial* showers,

And shelter from the blast, in vain we hope

The tender plant should rear its blooming head,

Or yield the harvest promis'd in its spring.

Nor yet will every soil with equal stores

Repay the tiller's labour ; or attend

His will, obsequious, whether to produce

d Metonymy. The olive ^d or the lauriel. ^d Different minds

Incline to different objects : one pursues

The *vast* alone, the *wonderful*, the *wild* ;

e Contrast. . . Another ^e sighs for harmony, and grace,

And gentlest beauty. Hence when lightning fires

The arch of Heaven, and thunders rock the ground,
 When ^{cp.} *furious* whirlwinds rend the ^{cp.} *howling* air,
 † *Personificat.* And Ocean †, groaning from its lowest bed,
Heaves his tempestuous billows to the sky ;
 Amid the mighty uproar, while below
 The nations tremble, Shakspeare looks abroad
 From some high cliff, superior, and enjoys
 The elemental war. But Waller longs,
 All on the margin of some ^{cp.} *flowery* stream,
 To *spread* his *careless limbs* amid the cool
 Of plantane shades, and to the listening deer
 The tale of slighted vows and love's disdain
 Resound soft-warbling all the livelong day:
 ‡ *Personificat.* Consenting Zephyr sighs ; the weeping rill ‡
 Joins in his *plaint* melodious ; mute the groves ‡ ;
 And hill ‡ and dale ‡ with all their echoes mourn ‡
 Such and so various are the tastes of men.

3. *Poetical Licence.*

Quick disgust *from* things.
 This, *nor* gems *nor* stores, &c.
 The *vast* alone, &c.
 To *spread* his careless limbs.

3. *Prose Construction.*

Quick disgust *at*, &c.
Neither gems *nor* stores, &c.
 Not only *what* is vast.
 To *lie* or *stretch* at ease.

5. *Analysis.* — Here the poet considers Taste as that *internal power* of the mind, which, keenly alive to every fine impulse, at once distinguishes between the deformed and the decent, the gross and the sublime. This quality no advantages of wealth or rank, nor even *mental culture alone*, can bestow ; but God, at the soul's birth, impresses upon it the nascent quality. It needs, indeed, the enlivening sun and genial shower of Culture, ere it can rear its head a blooming plant.

This admiration of the grand and beautiful, like the olive and the laurel, grows not equally in every soil ; for in some Taste loves the *vast* and wonderful ; in others, it sighs for grace and harmony. Thus Shakspeare, above all others, can

smile when the lightnings glisten through the vault of heaven, when thunders roar, and furious whirlwinds rend the air, for he loves the elemental warfare. But milder Waller longs to lie upon the flowery margin of a stream, and under luxuriant shades, to pour his plaintive sonnet to the listening deer and mournful rill. Such the varied phases assumed by Taste.

BOOK IV.

CHAPTER IX.

DESCRIPTIVE PIECES.

SECTION I. NATURAL SCENERY.

LESSON 107.—p. 197.

Note.—From *Hints*, a connected Description fully developed. The words printed in *Italics* are those connecting words which the Pupil is required to supply.

The *Numerals* correspond with those given in the Composition.

317. SCENERY NEAR LAKE CHAMPLAIN: UNITED STATES.

1. Ascending the *waters of Lake Champlain*, the shores *assume a wild and mountainous character*.

2. The site of *the flourishing town of Burlington* is one of singular beauty; *the neatness and elegance of the white houses ascending rapidly from the shore, interspersed with trees, were arranged with that symmetry which characterises the young villages of these states*.

3. *The sweet bay lay before us, and beyond, the open waters of the lake, bounded by a range of mountains, behind which, when our eyes first rested on them, the sun was sinking in golden splendour;—it was a fairy scene, when his flaming disk, which might have dazzled eagles, dropt behind the purple*

screen, blazing on the *still, broad* lake, on the windows and the white walls of the *lovely village*, and on the *silver* sails of the *sloops* and shipping, gliding- *noiselessly* through the *gleaming* waters.

4. The territory *passing under the name of* Vermont, is intersected *from north to south* by a *range of* mountains, covered with *ever green* forests, from *which* the name *of the country*.

5. This *Alpine* ridge rising *occasionally* to three and four thousand feet, nearly fills *up* the breadth of the state; but is *everywhere* scooped into glens and valleys, *plentifully* intersected with streams and rivers, flowing to the westward, *into the magnificent* Champlain, and, *to the eastward*, into the *beautiful* Connecticut.

6. The gigantic forests of white pine, spruce, cedar, and other evergreens, which clothe to the top the *sloping* sides of the mountains, *mingle* occasionally their *deep* verdure with the oak, elm, beech, and maple that shadow the valleys.

7. This world of forest is intersected by *tracts of* open pasture, while the luxuriant lands that border the watercourses are *fast* exchanging their primeval woods for the *treasures of* agriculture.

8. The most populous town in the state contained, in 1818, fewer than 3,000 *souls*. The inhabitants, agricultural or grazing farmers, are scattered through the *valleys* and hills, or collected in small villages on the banks of the lakes and rivers.

LESSON 109. — p. 200.

PROSPECT FROM THE SUMMIT OF MOUNT ETNA.

1. On the twenty-seventh of May, we set off at midnight to see the rising sun from the top of Etna.

2. Our guide conducted us over vast *caverns* and wild deserts, where scarcely human foot had ever trodden: sometimes through gloomy forests, which by daylight were delightful, but now, from the universal darkness, the rustling of the trees, the heavy, dull, bellowing of the mountain; the vast

expanse of ocean stretched *at an immense distance* below us, *inspired* a kind of awful horror.

3. After considerable labour *and fatigue*, mixed *at the same time* with a great deal of pleasure, we arrived, before dawn, at the ruins of an ancient structure, supposed to have been built by the philosopher Empédocles, who took up his abode here, to study the nature of Mount Etna.

4. *We had* now time to pay our adorations in a silent contemplation of the *sublime* objects of nature.

5. *The sky was perfectly* clear, and the immense vault of the heavens appeared in awful majesty and splendour.

6. *We found ourselves* more struck with veneration here, than below, and at first *were* at a loss to know the cause; till we observed with astonishment *that* the number of stars *seemed to be* infinitely increased; and *that* the light of each of them appeared brighter than usual.

7. *The whiteness of the milky way was* like a pure flame that shot across the heaven, and with the naked eye we could observe clusters of stars that were invisible in the regions below.

8. We did not at first perceive the cause, nor recollect that we had now passed through ten or twelve thousand feet of gross vapour, that confuses every ray before it reaches the surface of the earth.

9. *We were* amazed at the distinctness of vision, and exclaimed together, "What a situation for an observatory!"

10. *We regretted that* Jupiter was not visible, as *I am* persuaded we might have seen some of his satellites with the naked eye, or at least with a small pocket glass.

11. *We* observed a light a great way below us, down the mountain, which seemed to move among the forests; but whether an ignis fatuus, or not, *I* cannot say.

12. *We also* noticed several of those meteors, called falling stars, which still appeared to be as much elevated above us, as when seen from the plain; so that in all probability, those

bodies move in regions much beyond the bounds that *some philosophers have* assigned to our atmosphere.

13. After contemplating these *objects for some time, we set off, and* after an hour's climbing, arrived at a *place where* there was no snow; and where a warm and comfortable vapour issued from *the mountain, which* induced us to *make another halt.*

14. From this spot *it was only* about three hundred yards to the highest summit *of the mountain; when we* arrived in time to witness the most wonderful and most sublime scene in nature.

LESSON 111. — p. 203.

THE ROUTE FROM ROME TO NAPLES.

1. *The road on leaving Rome is excellent; and the posting, however defective it may be in the appearance and appointments of the horses, is in point of celerity, equal to that on the best regulated road in England in 1818.*

2. *The Pontine Marshes, of which are dreadful accounts, differ but little from many parts of Cambridgeshire; but the livid aspect of the miserable inhabitants of this region, is a shocking proof of its unwholesomeness.*

3. On quitting Terracina, we entered the Neapolitan territory, *where the road begins to wind among the Apennines; and, for many miles, it is one continued pass through a wild and rugged country.*

4. *It seems adapted by nature for the region of robbers.*

5. *The richness and luxuriance of the country between Terracina and Naples, are remarkably striking.*

6. Hedges of laurustinus; olives, and vineyards; orange and lemon-groves, covered with fruit; myrtle, fig, and palm-trees, give a new and softer character to the landscape.

7. *The orange tree adds richness to the prospect, but its form is too clumpy, too round and regular, to be picturesque.*

8. *The inhabitants seem to increase in misery, in propor-*

tion to the improving kindness of *the* climate, and fertility of *the* soil.

9. *I have never seen* such shocking objects of human wretchedness as in this smiling land of corn, wine, *and* oil.

10. At Fondi and Capua, the poor naked creatures seemed *absolutely* in a state of starvation, *and* scrambled *eagerly* for the orange-peel, which fell from our carriage.

11. *Though the greater part* of this misery *may be attributed* to the faults of the government, *yet some little seems to flow* from the very blessings of a fine climate and rich soil—for nothing will supply *the* want of industry.

12. *We did not* reach Naples *till* after dark, *and*, on February the 11th, had a first view of the bay of Naples; of *which* the windows of our lodging *commanded* a fine prospect.

13. *The weather is* beautiful, *and as* warm as a June day in England.

14. *We sit at* breakfast without a fire, on a marble floor, with the casements open, enjoying *the mild* fresh breeze from *the* sea.

15. *The first view* of Vesuvius disappoints *expectation*.

16. *You would* not know that it was a burning mountain *if you were not* told so; the smoke has *only* the appearance of *that light* passing cloud *which is so often* seen hanging on the brow of a hill.

Note to the Teacher.—The *original Lessons* belonging to this and some of the following Sections, can be supplied by the Teacher himself.

LESSON 114. — p. 207.

ALHAMBRA.

1. *The Alhambra*, the ancient fortress and palace of the Moorish kings, *is* situated on the top of a hill overlooking the city of *Granada*, and is surrounded by a high and thick wall.

2. The road *leading to it* winds through a wood, of lofty elms, poplars, oleanders, orange and lemon trees.

3. By the sides of *this* path are beautiful marble fountains, from which flow transparent streams, rushing and dashing their waters down the declivity.

4. The entrance to the palace is by an archway, over which is carved a key, the symbol of the Mahomedan monarchs.

5. This gate is called that of Justice, where, according to Eastern forms, the kings administered justice.

6. After leaving the Gate of Judgment, we passed through another, which is now converted into a chapel, and with much fatigue we arrived at the Square of the Cisterns, under which water is brought from another hill at the distance of a league.

7. These reservoirs are so large, and contain so much of that necessary article, that they provided an ample supply for all the numerous inhabitants who formerly dwelt in the Alhambra. From this spot the prospect of the surrounding country was very fine, and the majestic Sierra Nevada seemed impending over us.

8. The number of apartments in this palace of enchantment is so great that I should be fearful of fatiguing you if I attempted to describe them.

9. The character of the whole is so remote from all the objects to which we are accustomed, that the impressions of wonder and delight which it excited, will afford me the most pleasing recollections during the remainder of my life.

10. This noble palace, however, is hastening to decay, and, without repairs, to which the finances of Spain are inadequate, it will in a few years be a pile of ruins; its voluptuous apartments, its stately columns, and its lofty walls will be mingled together, and no memorial be left in Spain of a people who once governed the Peninsula.

LESSON 116.—p. 209.

ANCIENT CASTLES.

1. The materials *of which castles were built* varied according to *the places of their erection*; but *the manner of building seems to have been* pretty uniform.

2. *The outside of the walls generally consisted of stones nearest at hand; the insides were filled up with fragments of stone or sometimes chalk, and a large supply of fluid mortar.*

3. *The general shape and plan of a castle depended on the form of the ground occupied; the favourite situation was, for the sake of security, an eminence, on the bank of a river.*

4. *The first outwork of an ancient castle was the barbican (a word supposed to be of Arabic origin). This was a watch-tower, for the purpose of noticing any approach from a distance, and was usually advanced beyond the ditch, at the edge of which it joined the draw-bridge.*

5. *The next work was the castle-ditch or moat which was wet or dry according to the circumstances of the place; the former being preferred.*

6. When it was dry, there were sometimes underground passages, through which the cavalry could sally.

7. Over the moat, by means of the drawbridge, you passed to the ballium or bayley, a space immediately within the outer wall.

8. This latter was called the wall of the ballium, and was generally flanked with towers, and had an embattled parapet.

9. *The entrance into the ballium, was by a strong gate between two towers, secured by a portcullis or falling door, armed with iron spikes like a harrow, which could be let fall at pleasure.*

10. Over the gate were rooms for the porter of the castle; the towers served for soldiers on guard.

11. When there was a double line of walls, the spaces next each wall were called the outer and inner ballia.

12. Within the ballium *were the lodgings and barracks for the garrison and workmen, wells, chapels, and sometimes, even a monastery; large mounts were often thrown up in this place to command the neighbouring country.*

13. On a height, *and generally in the centre, stood the keep or donjon, sometimes called the tower.*

14. This *was the citadel or last retreat of the garrison, and was often surrounded by an inner ditch with a drawbridge, &c., similar to those at the outworks, and with additional walls and towers.*

15. In large castles, it was usually, a high square tower, of four or five stories, *having turrets at each corner; in these turrets were the staircases, and frequently (as in Rochester and Dover Castles) a well.*

16. The walls of the keep were *always of great thickness, which has enabled them to withstand the attacks of time and weather; the keep, or donjon, being the only part now remaining of many an ancient castle.*

17. Small openings in the wall *served the double purpose of admitting a little light, and enabling those within to discharge their arrows at the enemy.*

LESSON 119. — p. 213.

SEVILLE.

1. Seville *is situated in the midst of a fertile and delightful plain, and near the mouth of the Guadalquivir, which formerly admitted vessels of large size; it was a great city from the earliest period.*

2. *By the Romans it was celebrated under the appellation of Hispalis: its foundation was ascribed to Hercules; and, with the neighbouring colony of Italica, it formed the capital of Boetica.*

3. *Under the Moors it became an independent kingdom, and if it be true that, on its capture by Ferdinand the*

Catholic, 400,000 Moors marched out *at one of its gates*, it must *indeed have been* an immense city.

4. Notwithstanding *the depopulation thus occasioned by bigotry and treachery*, it *soon* became more splendid *than ever*, in consequence of *becoming the emporium of the wealth* which flowed in from the western hemisphere.

5. *Its manufacturing industry was then also very flourishing.*

6. By a return *made to government in 1601*, Seville *was said to contain 16,000 silk looms, giving employment to 130,000 workmen.*

7. *It frequently received an increase of splendour, by becoming a royal residence.*

8. Since the above *period*, Seville *has not only declined with the gradual decline of Spain, but has suffered by the filling up of the channel of the Guadalquivir, which has rendered it navigable only for small ships, and has transferred to Cadiz the commerce of America.*

9. Seville *is now a solemn, inert, gloomy city.*

10. Like other Spanish *places*, particularly *those of Moorish origin*, its streets *are narrow, winding, and dirty; but it contains some splendid public edifices.*

11. Foremost *stands the cathedral, the largest ecclesiastical structure in the Peninsula, 420 feet long within, and 373 feet broad; but the most striking feature is the tower, originally erected by the learned Geber or Gueva, and used as an observatory, but raised by the Christians to the height of 350 feet.*

12. Many of the convents *also are very splendid, and previous to the late invasion by the French, contained numerous works of the greatest Spanish artists, of whom Seville was the chief nurse.*

13. There was, above all, *a splendid collection of the works of Murillo, the prince of these artists, and a native of Seville.*

14. Of these treasures, *the city has been in a great measure despoiled by the ravages of the invader.*

15. Seville has still 2,500 silk looms; *and government maintains a cannon foundry, and a tobacco manufactory.*

16. *The Exchange and the Marine Academy are also handsome edifices.*

LESSON 121. — p. 215.

ENVIRONS OF NAPLES.

1. The environs of Naples present *a combination of all that is most beautiful and all that is most terrible in nature. They extend along the western shore from Naples to Miseno, which forms the termination of the bay.*

2. *One of the chief ornaments is the mountain of Posilippo, which spreads its varied outline for several miles along these enchanting shores.*

3. Its promontory *is variously broken into bays, islands, and caverns; but the object which above all attracts the traveller is the Grotto.*

4. In *one of the wildest and most picturesque recesses of its romantic defiles, opens this famous artificial excavation, which penetrates through the mountain for three-quarters of a mile, on the way to Puzzuoli.*

5. Baïæ, viewed by the Romans *as the most enchanting spot on earth, was absolutely crowded with the villas of their great men.*

6. Here *was the academy of Cicero, the favourite haunt of Virgil, and the palace of Lucullus.*

7. *The lake of Avernus, and the Elysian fields are neither so dreadful nor so beautiful as their names would import.*

8. *The tomb of Virgil, on one of the most beautiful heights of Posilippo, excites, perhaps, stronger emotions than any other of these objects.*

9. Farther on, the village of Puzzuoli *occupies the celebrated site of the ancient Puteoli, where the remains of an amphitheatre, and of a temple of Jupiter, almost vie with the monuments of Rome.*

10. *The beauty of this region, however, is gloomily mingled with the terrible indications of ancient conflagration.*

11. *The Solfatara, a naked plain, surrounded by a rampart of shattered hills, is evidently heated by a subterraneous fire, sensible to those who pass over it, by whom the workings of the furnace beneath are distinctly heard.*

12. *When struck, it rebellows in hollow murmurs; sulphureous exhalations rise from the crevices; and a pale blue flame is seen issuing by night from an orifice in this ever burning plain.*

13. *The quarries of the peculiar stone called Puzzolana, which is used in several manufactures, present a striking and picturesque aspect.*

14. *The Lucrine Lake, on which the ancients had erected several magnificent edifices, was nearly filled up in one night by the Monte Nuovo, a black mass of scorix and ashes, which rose suddenly from the bosom of the waters.*

LESSON 124. — p. 220.

THE ANGLO-SAXONS.

1. *Hospitality may be justly reckoned among the national virtues of the Anglo-Saxons, for in social entertainment and hospitality no nation was ever more liberal. They received all comers, without exception, into their houses, and feasted them in the best manner that their circumstances could afford.*

2. *When all their provisions were consumed, they conducted their guests to the next house, where they were received with the same frankness, and entertained with the same generosity.*

3. *These people were described by all the ancient writers as remarkably tall, strong, and hardy, in their persons, delighting much in war and military exercises, and accounting it more honourable to take the necessaries of life by force from others, than to provide them by their own industry.*

4. *They were free and bountiful in their manners, of a cheerful temper, and though fierce and savage to their enemies, kind and liberal towards each other.*

5. *Long after their settlement in this island, they were re-*

markable among the European *nations* for the symmetry of *their* shape, the fairness of *their* complexions, and the fineness of *their* hair.

6. *Their* dress was very simple, that of the serf, or peasant, being a loose tunic made of linen or woollen cloth, ornamented with patches of the skins of different animals. *They* also had large stockings, of clumsy manufacture, which reached to the knee, but not unfrequently *they* went barefoot.

7. On the head, *they* wore a rude cap made of skins with the fur inwards. *They* wore round their throats a metal collar bearing *their* own name.

8. The Saxons never went to war without consulting *their* wives, to whose advice *they* paid the greatest regard.

9. *Their* arms consisted of a spear or lance, which was carried in the hand, a long sword appended to *their* side, a short dagger, which was stuck into a girdle placed round the tunic for that purpose, and a shield.

10. The latter was held of such importance, that, if a soldier lost his shield, he was prohibited all participation in sacred rites, and so severely was this privation felt, that many who had incurred it destroyed themselves rather than exist under the imputation of dishonour.

11. In peace *they* wore on *their* heads a bonnet, but when going to war, they placed on *their* heads a metal helmet.

12. *They* went singing to war, carrying before *them* the images of *their* gods, and *they* had certain characters engraved upon *their* spears, which were considered as magic spells.

13. Every tenth prisoner taken in battle was sacrificed to Woden, who was supposed to be highly pleased with such barbarous slaughter.

14. *They* believed that every one slain in battle would sit at ease in Woden's hall, and quaff ale from the skulls of *their* former enemies, an honour to which none could be admitted who had died of disease, or on a bed.

15. From these people Britain, for some time obtained the name of Saxony; but when the Angles, who came over with

them, became the most powerful, the country was called Anglia, and Angle land, and the people were designated Anglo-Saxons.

LESSON 126.—p. 223.

THE VENDEANS AT THE FRENCH REVOLUTION.

1. La Vendée lies *on the west coast, in the Bay of Biscay, halfway between its opening, at the Department of Finisterre, and Spain.*

2. *It was part of the old province of Poitou, which had belonged to the kings of England.*

3. *The inhabitants of La Vendée were different in their habits and customs from those of the rest of France. The estates were in general small, and the gentry lived among the people, adopting the same manners, and interesting themselves in the same pursuits.*

4. *They cultivated their lands, and, unlike the other nobility of France, did not consider it a more honourable thing to haunt the Court in expectation of an appointment than to work.*

5. *Thus it happened that the French monarchy found its bravest supporters among those who had enjoyed the fewest of its favours; and as there were no large towns, there was not an urban and a rural population at enmity with each other.*

6. *The people were almost all great sportsmen, and being accustomed to hunt wolves and boars, were inured to fatigue, and became good marksmen.*

7. *When the National Guards were formed, the common people chose the gentry as officers; and every elective office of distinction was sure to be offered to them.*

8. *Another peculiarity, which brought them into opposition to the republicans, was their attachment to their priests.*

9. *Nearly all the clergy refused to take the oath to the Constitution, and were, of course, liable to persecution.*

10. *But their flocks rallied round them, armed with fowling-*

pieces, pitchforks, and scythes, and resolved forcibly to protect *them*.

11. *The* priests sent by Government were *not only* refused a hearing *by the people*, but were not safe, and no one would perform any service for them.

12. Thus, in a parish with 4000 inhabitants, *the* new priest could not find any one to give *him* fire to light *the* tapers in his church.

13. *The* nature of *the* country was well adapted for defence.

14. Part of *it* was swampy, and none could safely pass through it but *the* natives, who knew *the* firm ground.

15. Another portion was so woody, that it was called *the* "Bocage," or thicket.

16. This was covered with hills, none of *them* very high or extensive, between which there ran a sort of network of cross-roads with trees on both sides, sometimes meeting in arches overhead.

17. These cross-roads were so extremely like one another, each lying between two small hills, that no stranger could find his way from place to place, or know where he was, unless he had made himself familiar with *the* country.

18. Nay, it was said that *the* natives themselves would lose *their* way if they went a few miles from home.

19. *The* roads were rough and wet, and they often served as water-courses for streams in rainy weather.

20. When an army had penetrated among these entangled roads, *the* peasantry, hidden among *the* trees on both sides, could take deliberate aim, and fire upon *the* soldiers, without being *themselves* exposed; and when *the* troops endeavoured to penetrate *the* hedges on each side; to reach *their* concealed enemy, the country people retreated across *the* fields behind another line of bushes capable of being defended in a similar manner.

LESSON 128.— p. 226.**CUSTOMS OF THE MODERN NAZARENES.**

1. Our journey to Nazareth led us over a hilly and stony tract of land, having no resemblance to the deep and rich soil we had before passed.

2. The rocks consisted of a hard compact lime-stone.

3. The dress of the Arabs in this part of the Holy Land, and, indeed, throughout all Syria, is simple and uniform; it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the ancient cothurnus or buskin.

4. A cloak is worn, of very coarse and heavy camel's hair cloth, almost universally decorated with broad black and white stripes, passing vertically down the back: this is of one square piece, with holes for the arms; it has a seam down the back.

5. Made without this seam, it is considered of greater value.

6. In the valley, appeared one of those fountains which, from time immemorial, have been the halting-place of caravans, and, sometimes, the scene of contention and bloodshed.

7. The women of Nazareth were passing to and from the town, with pitchers upon their heads.

8. We stopped to view the group of camels, with their drivers who were there reposing; and called to mind the manners of the most remote ages. We renewed the solicitation of Abraham's servant unto Rebecca, by the well of Nahor.

9. In the writings of early pilgrims and travellers, this spring is denominated "the fountain of the Virgin Mary;" and, certainly, if there be a spot, throughout the Holy Land that was undoubtedly honoured by her presence, we may consider this to have been the place; because the situation of a copious spring is not liable to change; and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth, from the earliest period of its history.

10. After leaving this fountain, *we* ascended to *the* town, and were conducted to *the* house of *the* principal Christian inhabitant of Nazareth.

11. Scarcely *had we* reached *the* apartment prepared for our reception, when, *looking* from the window into *the* courtyard belonging to *the* house, *we* beheld two women grinding at *the* mill, in a manner most forcibly illustrating *the* saying of our Saviour.

12. They were preparing flour to make our bread, *as it is* always customary in *the* country when strangers arrive.

13. *The* two women, seated upon the ground, opposite to each other, held between them two round, flat stones, such as are seen in Lapland, and such as in Scotland are called querns; but *the* circumstance is so interesting (our Saviour's allusion actually referring to an existing custom in the place of his earliest residence), *that* a little repetition may, *perhaps*, be pardoned.

14. In *the* centre of *the* upper stone *was* a cavity for pouring in *the* corn; and, *by the* side of this, an upright wooden handle, for moving the stone.

15. As *the* operation began, one of the women, with her right hand, pushed the handle to *the* woman opposite, who again sent it to *her* companion,—thus communicating a rotatory and *very* rapid motion to the upper stone; *their* left hands being all the time employed in supplying fresh corn, as fast as *the* bran and flour escaped from *the* sides of *the* machine.

LESSON 129. — p. 227.

1. The Principles and Ceremonies of some Religious Denomination.

THE MORAVIANS.

1. From the original seat of their *settlement*, they are called Moravians; and from a particular locality in Upper Lusatia, they are generally known on the continent by the name of Herrnhutters.

2. Some of their persecuted brethren having emigrated

from Moravia, were received by Nicholas Lewis, Count of Zinzendorf, on whose estate they built a town, on the side of a hill called Hutberg, or Watch Hill; whence their new settlement received the name of Herrnhut, "The Watch of the Lord."

3. They were originally a branch of the Hussites, and, on the commencement of the Reformation, sent envoys to Luther, who approved of most of their doctrines, which are, generally speaking, in harmony with the confession of Augsburg.

4. They avoid discussions on the speculative truths of religion; acknowledge the manifestation of God in Christ, and consider the Saviour as the foundation of their faith. They look upon the Bible as their only rule of faith and practice; believing that the Spirit of God still continues to enlighten inwardly those who pray for it for the purpose of regulating their conduct.

5. They are remarkable for a meek and child-like spirit, and are unremitting in their labours to convert the heathens. They reject transubstantiation, refuse to do military service, and avoid all gaudiness or display in their dress.

6. They are fond of music, vocal and instrumental; provide for their poor, but do not make a common stock of their property. The unmarried men live in a separate building, called the house of single brethren, under the superintendence of an elder; there are also houses for single sisters and widows.

7. They have numerous settlements in Germany, Switzerland, England, and America, missionaries among the Caffres and Betchouanas in South Africa, among various tribes of North American Indians, Esquimaux, and the negroes of the West Indies.

E. H.

LESSON 131. — p. 230.

STARLIGHT NIGHT.

1. *The clear frosty air of January affords an opportunity, which should not be neglected, of contemplating the heavens, in order that we may learn to distinguish some of the principal stars.*

2. This exercise, besides *its giving to us a much clearer understanding of what has been said concerning the motions of the heavenly bodies than can be otherwise obtained*, will *naturally elevate our minds and purify our hearts.*

3. For "*The heavens declare the glory of God, and the firmament sheweth his handy work.*"

4. *Some of the most remarkable stars, to which our attention should be first directed, are, the Polar Star, and Orion, Arcturus, and the Pleiades, which are mentioned in the Book of Job.*

5. *All the stars in the heavens, numberless as they seem, have been portioned out into groups, called constellations, which was done for the more easy finding of any particular one, and of this these stars will afford an example.*

6. *In the northern part of the sky, or the part opposite to that in which we see the sun at noon, are seven bright stars, which are known to most persons by the name of Charles's Wain.*

7. *Of these seven stars, three are arranged in a curved line, and the four others form a square.*

8. *If we notice these last, we shall see that the outer two point in a direct line to another bright star farther north, which is the Polar Star.*

9. *The astronomical name of Charles's Wain is Ursa Major, or the Great Bear, but the Polar Star belongs to another constellation called Ursa Minor, or the Little Bear.*

10. *The Pleiades, or Seven Stars, form a cluster in the south-east part of the heavens. They are a part of the constellation Taurus, or the Bull, one of the signs of the Zodiac.*

11. *At some distance beyond the Pleiades, but in the same direction, we observe four bright stars forming an oblong square, and inclosing three others disposed in a slanting line.*

12. *This is the constellation Orion.*

13. *As far to the south-east of the three bright stars as the Pleiades are to the north-west, we observe a remarkably bright star, which is Sirius, or the great Dog Star.*

14. *This is the largest, and, probably, the nearest of what are termed the Fixed Stars, but its distance from the earth is computed to be, at least, 80,000 times as great as that of the Earth from the Sun.*

15. *The Earth, at one period of the year, is 195,000,000 miles nearer to Sirius than at another, but the size of the star is not altered thereby, to be noticeable even by the most powerful telescopes.*

16. *Arcturus, which is a very brilliant star, is situated not very far from the tail of the Great Bear, and is included in the constellation Boetes.*

17. *A little to the south of the Pleiades is a bright star called Aldebaran, which forms one of the eyes of the constellation Taurus; and at some distance to the east are two others, called Castor and Pollux, which are the principal stars of the constellation Gemini, or the Twins, another of the signs of the Zodiac.*

18. *If we notice any of these stars attentively for a short period, we shall observe that they all shift their places in the same manner as the moon does, except the Polar Star, which always occupies the same place, whilst the others are seen to rise in the east, travel to the south, and sink in the west.*

LESSON 133. — p. 233.

A THUNDER STORM.

1. *When a stormy cloud or collection of vapours, highly electrified, approaches so near a high building, or a cloud which is not electrified, that an electric spark escapes from it, an explosion takes place, which is called a clap of thunder; and the vivid light that we see is lightning.*

2. *Sometimes we only see a sudden and momentary flash; at other times, a train of fire shoots through the heavens in a forked or zigzag form.*

3. *The explosion which accompanies the lightning, demonstrates that the vapours which occasion the thunder, becoming*

suddenly ignited, violently agitate and expand the air; with the emission of each electric spark an explosion is heard, and the thunder is sometimes composed of several claps, or is prolonged and multiplied by echo.

4. *There is generally some interval of time between the lightning and the thunder clap, and this enables us to judge of the degree and nearness of the danger; for sound requires some time to reach our ear, while light passes so rapidly that, travelling through the same space, it strikes upon our organs of vision much sooner.*

5. *As soon, therefore, as we see a flash of lightning, we have only to count the seconds that intervene before we hear the thunder; or, if we have not a watch, we may count how many times our pulse beats between the clap and the flash; if we can reckon ten we are certain the thunder is distant a quarter of a league; for about forty pulsations may be felt whilst the sound travels the space of one league.*

6. *Lightning does not always proceed in a right line from above downwards, but often in a serpentine or zigzag direction, and sometimes does not flash till very near the ground.*

7. *The electric matter which reaches the earth, or takes fire near it, never fails to strike; but it has not always force enough to reach us, and, like an ill-charged bomb, is spent in the air without doing any injury: but when the combustible vapours reach the ground, they often occasion great damage.*

8. *The cause of lightning is very singular and uncertain, and depends upon the direction of the wind, the quantity of exhalations, and various other causes.*

9. *It passes wherever it meets with combustible matter, as when gunpowder is lighted, the flame runs along the course of the train, firing everything in its way.*

10. *We may judge of the force of lightning by the astonishing effects it produces; such is the ardency of the flame that it consumes all combustible bodies; it even melts metals, but often spares the substances contained in them when they are sufficiently porous to admit of a free passage through them.*

11. *It is owing to the amazing velocity of lightning that the bones of animals are sometimes calcined without the flesh being at all injured; that the strongest buildings are thrown down, the trees torn up by the roots or cleft, the thickest walls overturned, and stones and rocks broken and reduced to powder.*

12. *To the sudden rarefaction and violent agitation of the air, produced by the intense heat and velocity of the lightning, may be attributed the death of those animals that are found suffocated without any appearance of having been struck by lightning.*

LESSON 135. — p. 236.

THE MONTH OF JUNE.

1. *In June the pastures are covered with clover in full flower, which fills the air with a delightful perfume.*

2. *Clover is a favourite plant with bees and other honey-sipping insects; for a great quantity of sweet juice is to be found in the tubes of its flowers.*

3. *Peas and beans are now in bloom.*

4. *The bean flower is very beautiful and fragrant.*

5. *Jays, as well as other birds, do considerable mischief both to garden and field peas and beans, and during the day, may often be found amidst the rows, pulling up the young plants; but the mischief they do is more than compensated by the number of insects they destroy.*

6. *The honeysuckle, and the various coloured wild roses, make ample amends for the loss of the hawthorn, which has already shed its flowers.*

7. *They cover our hedgerows, and are often connected by garlands of the great bind-weed with its snow white, of the graceful briony, and the tufted vetch.*

8. *In no other country in the world has summer more charms than in our own, and in no other country are they so well seen.*

9. *With us the flowers are unmixed with the rank growth*

of weeds, which in hot climates mingle with the sweetest flowers, if they do not hide them.

10. Neither have we anything to fear in seeking and admiring our own summer flowers, as few are injurious, and we have neither poisonous snake nor venomous insect to check our curiosity and delight.

11. There are, however, some plants now in flower which, though very beautiful, are poisonous.

12. Children ought to be aware of this, lest, tempted to eat of their inviting berries, they may be injured, or even killed.

13. These are all termed Nightshade, although there is a great difference in their appearance, and also in their effects.

14. The first and best known of these is the Woody Nightshade, or Bitter Sweet, a shrubby plant, which grows plentifully in moist hedges; it has a small, dark, purple, star-shaped flower, with a yellow centre, and bears large clusters of berries, which, when ripe, resemble red currants in appearance.

15. Another kind is the Deadly Nightshade, which is a violent poison, but is happily more rarely to be found in this country than in others.

16. It is a large plant, with dark green leaves, and a dark, purple, bell-shaped flower, and produces a black berry, as large as a small cherry.

17. There is a third sort, called Garden Nightshade, which is a smaller plant, with white flowers, and bearing a small black berry.

18. This, as its name implies, is sometimes, though very imprudently, admitted into gardens, although it is less hurtful than others.

19. Corn and Grass come into flower in June.

20. It is a peculiarity of the plants included in what botanists call the family of grasses, that they have all narrow, and pointed leaves, pointed stems, and a head, or ear as it is termed.

21. This ear is either close set, as in wheat, or open and hanging, as in the oat.

22. These heads *are* made up of a great number of small flowers, of which every one produces a single seed, so that, as many grains as *there are* in an ear of wheat or oats, so many flowers have *there been* in the head.

23. Many waste places and banks *are* about this period adorned with a beautiful but poisonous plant called *the Fox-glove*.

24. This, when it grows to any size, *has* a fine appearance, and *is* often found in *our* gardens.

25. In this month, also, *the* vine is in flower, and *graces* the walls of houses.

LESSON 138.—p. 241.

WHEAT.—BRAN.

1. Wheat *is supposed to have been* originally introduced into Europe from *some part of* Asia; it is a well-known kind of corn which is cultivated in most of the civilised countries of the world.

2. No grain is so nutritive or so valuable to the inhabitants of nearly all climates as this; and by a wonderful ordination of Providence, it is rendered capable of sustaining without injury almost the two extremes of heat and cold.

3. Not only *does it* ripen in Egypt and Barbary, but it *ripens* equally well in Scotland, Denmark, and Sweden.

4. It constitutes *the* chief food of the British nation; and its abundance or scarcity regulates, in a great degree, the welfare and prosperity of the inhabitants.

5. For the cultivation of *this* important grain, the best lands are rich clays and heavy loam: and although light soils will produce wheat of excellent quality, yet the crops on the other soils are by far the most abundant.

6. *The* best season for committing the seed to the ground is September, and the earlier in the month the better.

7. Some farmers consider it necessary to steep the seed in brine or other pickle before it is used, to prevent it from being

devoured by vermin, and render *the* corn less liable to disease than *it would be* without this process.

8. In *a* good season *the* wheat harvest commences in August, *and is* finished in *the* course of *the* ensuing month.

9. This corn is usually cut *with* reaping-hooks, *but in* some parts it is mown with scythes.

10. Wheat is liable to injury, not only *from* the attack of insects, but *from* several kinds of disease, the principal of which are blight, mildew, and smut.

11. In *the* former the fibres and leaves of the plants are contracted and enfeebled, *and the* grain is ultimately deprived of sufficient nourishment, by mildew, *the* straw and ear are affected: *and by* smut the grains, instead of containing *their* proper substance, become filled with a black or dark brown powder.

12. This powder has been ascertained to be a fungus.

13. Mr. Edlin obtained from one pound avoirdupois of wheat, twelve ounces of starch, twelve drachms of gluten, *and* four drachms of sugar; the rest *was* bran and waste.

14. No vegetable used for *the* sustenance of man contains gluten in so large a quantity as wheat : *it is* remarkable that gluten has a very near alliance to *the* animal substance called albumen.

15. Bran is *the* husk of wheat, separated in grinding.

16. Infusions of bran are not unfrequently employed, *both* externally and internally, in medicine.

17. *They are* also sometimes used to cleanse the hands instead of soap.

18. In times of scarcity, bran *has been* employed in making household bread: its effects on various constitutions *do not* warrant *its* general use, *as it is* very liable to bring on a relaxed state of *the* bowels.

LESSON 139.—p. 243.

ON THE CIRCULATION OF SAP IN TREES.

1. Leaves, which consist of fibres arranged in a kind of network, not only contribute to the beauty of plants, but perform functions of essential importance to them. Their use in the vegetable economy is now well understood, it being unquestionably ascertained that they serve as lungs to the plant.

2. The sap being carried into them by one set of vessels, is there spread out and exposed to the action of air and light, and exhales its superabundant moisture, and having undergone certain chemical changes (probably analogous to those undergone by the blood in the lungs,) is received into another set of vessels, to be conducted downwards and distributed in the cortical or external cells, depositing there the various secretions requisite for the nourishment, health, and preservation of the stem and root.

3. Leaves *perspire* and absorb a considerable quantity; in some cases sensibly, but in general insensibly. A branch which, after being gathered, has had its wound stopt with wax, will speedily wither in a dry atmosphere; but, it may be made to recover by removing it to a damp situation. Haymakers are quite familiar with the fact, that, in *moist* weather, it is next to impossible to get their hay-harvest lodged in safety; and every one has observed the effects of a hot day in causing plants to droop, and of a moist one in causing them to flourish.

4. The effect of *light* upon leaves is also worthy of notice. It is understood to be the cause of their green colour. Leaves raised in the dark, are invariably of a sickly white colour; and the blanching of celery, it is well known, is effected by covering up the plant from the light. Light, it is singular, also, whilst it benefits the upper, injures the under sides of leaves; and none can have attended to fruit trees without

remarking, that they invariably turn, not only their leaves, but their branches towards the light.

5. The most remarkable fact respecting leaves, perhaps, is the *reciprocal* action of them and the atmosphere upon each other. During exposure to the direct rays of the sun, leaves *absorb carbonic acid* gas from the air, and *emit oxygen* in return. In the dark, an opposite effect ensues. Carbonic acid gas is not absorbed, nor is oxygen evolved; but, on the contrary, oxygen disappears, and carbonic acid gas is disengaged. In the sunshine, therefore, vegetables *purify* the air, but in the dark they *deteriorate* it, producing, in the latter instance, the same effect as the respiration of animals, but in the former, a contrary effect.

LESSON 141.—p. 246.

THE COMMON SHEEP.

1. Common sheep have horns, *in general hollow*, spirally twisted outwards, short round tails, and their bodies covered with wool.

2. The male *is called* a ram, the female a ewe, and the young one *has the name of* lamb.

3. The bodies of these animals *in temperate and cold climates*, are clad with a curled and closely matted kind of hair called wool.

4. The distinguishing characteristics of wool is, *that when even the coarsest sort is manufactured into cloth*, it thickens in the milling and forms a close texture, owing to the peculiar roughness of its surface, and to its curly form; whereas the finest possible hair, under the same operation, *will neither thicken nor form any texture whatever*.

5. In temperate countries *the fleeces of sheep are shorn or cut off* once, and in others where the climate is warmer, twice in the year, the animal being previously washed to cleanse the wool. The Shetland sheep, and some others, have the fleeces pulled, and not cut off.

6. *When wool is intended to be manufactured into cloth of mixed colours, it is dyed in the fleece before it is spun.*

7. *When intended for tapestry, it is dyed after it is spun; and when to be wrought into cloth of a uniform colour, it is not dyed until the cloth is made.*

8. *The skins of sheep, after the process called tanning and currying, are manufactured into a thin and coarse, but useful kind of leather, which is much in request by saddlers, book-binders, and others.*

9. *These skins, by a different process, are converted into parchment, which is used for writing deeds upon.*

10. *Lamb's skins are made into gloves.*

11. *During winter, sheep-skins are the common dress of the lower class of peasantry in Russia.*

12. *Every part of the Sheep is advantageous to mankind.*

13. *The flesh, under the denomination of mutton, supplies us with a wholesome and palatable food, which is in greatest estimation when the animals are at least three, and not more than six years old.*

14. *That of lambs, in the spring of the year, is also in considerable demand.*

15. *Suet is a solid kind of fat which is found in various parts of the bodies (particularly about the kidneys and intestines) of sheep, oxen, and other ruminating animals.*

16. *Suet is used for culinary and other purposes, and very extensively in the making of candles.*

17. *The milk of sheep is rich and nourishing, and in great esteem among the peasantry of all countries where these animals are bred.*

18. *It produces an abundance of butter, but this is so unpalatable as seldom to be eaten.*

19. *It yields a large proportion of strong and tough cheese.*

20. *Of the entrails of sheep are made the strings generally called cat-gut, which are used for different kinds of musical instruments, and for the coverings of whips.*

21. *Handles of knives, and several other useful articles, are*

made of *the bones of sheep ; the refuse parts of which are coarsely ground to serve as manure.*

22. *A very important advantage is in another respect derived from these animals, by folding them upon land on which corn is afterwards to be grown.*

LESSON 143.—p. 249.

INSTINCT OF BIRDS DISPLAYED IN THE STRUCTURE OF THEIR NESTS.

1. *The different orders of birds exhibit great variety in the materials and structure of their nests.*

2. *Those of the rapacious tribes are, in general, rude, and composed of coarse materials, as dried twigs, bents, &c.*

3. *But they are often lined with soft substances.*

4. *They build in elevated rocks, ruinous and sequestered castles, and towers, and in other solitary retirements.*

5. *The eyrie or nest of the eagle is quite flat, and not hollow, like those of other birds.*

6. *The male and female commonly place their nest between two rocks, in a dry and inaccessible situation.*

7. *The same nest, it is said, serves the eagle during life.*

8. *The structure is so considerable, and composed of such solid materials, that it may last many years.*

9. *Its form resembles that of a floor.*

10. *Its basis consists of sticks about five or six feet in length which are supported at each end, and these are covered with several layers of rushes and heath.*

11. *An eagle's nest was found in the Peak of Derbyshire, which Willoughby describes in the following manner:—"It was made of great sticks, resting one end on the edge of a rock, the other on a birch tree.*

12. *Upon these was a layer of rushes, and over them was a layer of heath, and upon the heath rushes again; on which lay one young eagle and an addle egg, and by them a lamb, a hare, and three heath pouts.*

13. *The nest was about two yards square, and had no hollow in it."*

14. *But the butcher-birds, or shrikes, which are less rapacious than eagles and hawks, build their habitations in shrubs and bushes, and employ moss, wool, and other soft materials.*

15. *The common magpies build their nests in trees, and their structure is admirably contrived for affording warmth and protection to the young.*

16. *The nest is not open at the top; but covered in the most dexterous manner with an arch or dome, and a small opening in the side is left, to give the parents an opportunity of passing in and out at their pleasure.*

17. *To protect their eggs and young from the attacks of other animals, the magpies place, all around the external surface of their nest, sharp briars and thorns.*

18. *The long-tailed titmouse, or ox-eye, builds nearly like the wren, but with still greater art.*

19. *With the same materials as the rest of the structure, the titmouse builds an arch over the top of the nest, which resembles an egg erected upon one end, and leaves a small hole in the side for a passage.*

20. *Both eggs and young, by this contrivance, are defended from the injuries of the air, rain, cold, &c.*

21. *That the young may have a soft and warm bed, she lines the inside of the nest with feathers, down, and cobwebs.*

22. *The sides and roof are composed of moss and wool, interwoven in the most curious and artificial manner.*

LESSON 145. — p. 252.

ARTIFICES OF THE FOX.

1. *The fox has, in all ages and nations, been celebrated for craftiness and address.*

2. *Acute and circumspect, sagacious and prudent, he diver-*

sifies his conduct, and always reserves *some art for unforeseen accidents.*

3. *Though nimbler than the wolf, he trusts not entirely to the swiftness of his course.*

4. *He knows how to insure safety, by providing himself with an asylum, to which he retires when danger appears.*

5. *He is not a wanderer, but lives in a settled habitation, and in a domestic state.*

6. *The choice of situation, the art of making and rendering a house commodious, and of concealing the avenues which lead to it, imply a superior degree of sentiment and reflection.*

7. *The fox possesses these qualities, and employs them with dexterity and advantage.*

8. *He takes up his abode on the border of a wood, and in the neighbourhood of cottages.*

9. *Here he listens to the crowing of the cocks and the noise of the poultry.*

10. *He scents them at a distance.*

11. *He chooses his time with great judgment and discretion.*

12. *He conceals both his route and design.*

13. *He moves forward with caution, sometimes even trailing his body, and seldom makes a fruitless expedition.*

14. *When he leaps the wall, or gets in underneath it, he ravages the court-yard, puts all the fowls to death, and then retires quietly with part of his prey, which he either conceals under the herbage, or carries off to his kennel.*

15. *In a short time he returns for another portion, which he carries off in the same manner, but to a different place.*

16. *In this manner he proceeds, till the light of the sun, or some movements perceived in the house, admonish him that it is time to retire to his den.*

17. *He does much mischief to the bird-catchers.*

18. *Early in the morning he visits their nets and their birdlime, and carries off successively all the birds that happen to be entangled.*

19. *The young hares he hunts in the plains, seizes old ones*

in their seats, digs out the rabbits in the warrens, finds out the nests of partridges, quails, &c., seizes the mothers on the eggs, and destroys a prodigious number of game.

20. *Dogs of all kinds spontaneously hunt the fox.*

21. *Though his odour be strong, they often prefer him to the stag or the hare.*

22. *When pursued, he runs to his hole; and it is not uncommon to send in terriers to detain him till the hunters remove the earth above, and either kill or seize him alive.*

23. *The most certain method, however, of destroying a fox is to begin with shutting up the hole, to station a man with a gun near the entrance, and then to search about with the dogs.*

24. *When they fall in with him, he immediately makes for his hole.*

25. *But, when he comes up to it, he is met with a discharge from the gun.*

LESSON 149. — p. 256.

THE BAROMETER.

1. *The barometer is a philosophical instrument for measuring the weight of the atmosphere.*

2. *The barometer may be said to be the invention of Torricelli, who, observing that a column of water, of about thirty-three feet, was equal in weight to one of air of the same base, concluded that a column of mercury of only twenty-nine and a-half inches would be so too, such a column of mercury being equal in weight to thirty-three feet of water.*

3. *The common barometer is a glass tube about two-tenths of an inch in diameter, and its length, at least, thirty-one inches.*

4. *This tube is filled with mercury so as not to have any air over it, the maker placing his finger on the end, immerses it in a basin of quicksilver.*

5. *The quicksilver in the tube, by its own weight, endeavours to descend into that of the basin: but the external*

air pressing on the surface of the quicksilver in the basin without, and no air being in the tube at top, the quicksilver will continue in the tube, being raised by the air on the surface in the basin below.

6. The usual range of the barometer in this country, is from twenty-eight to thirty-one inches; when the air is pure and heavy, it raises the mercury to nearly thirty-one, and when light, and full of vapours, it falls to nearly twenty-eight.

7. In fine, dry weather, the air is rendered pure, free from all light vapours, and is consequently extremely heavy, so that it presses up the quicksilver.

8. In moist rainy weather the atmosphere being charged with vapours, clouds, and fogs, the air is then sensibly lighter, and presses upon the quicksilver with less force.

9. When high winds blow, the atmosphere is light, and the quicksilver generally is low, and it rises higher in cold weather than in warm.

10. During frost, the air is purest and heaviest and the barometer rises to its highest points.

11. This instrument is also serviceable in measuring the height of mountains.

12. In ascending mountains, quicksilver is found to sink about a tenth of an inch in ninety feet; so that if the quicksilver fall an inch we have ascended near nine hundred feet; but this is subject to variations, from change of temperature and other causes, which render various corrections necessary.

13. The general method, however, of determining altitudes by the barometer and thermometer is extremely useful and convenient; and ingenious rules are given by Dr. Hutton, Dr. Gregory, and others to facilitate the computation.

LESSON 151. — p. 259.

MANUFACTURE OF PAPER.

1. Linen or European paper is manufactured chiefly of linen rags; which after being sorted into different classes, ac-

cording to *their* respective *qualities*, are first carried to a machine called the cutting table, where *they* are divided into minute pieces; and thence to an engine denominated the duster, which is covered with a wire-net, and put in motion by machinery; so that, by the rapidity of its motion, it separates the dust from the shreds, and forces it through the wire.

2. The rags are reduced to a pulp in mills, by the joint action of water and cylinders, provided with iron blades; after which, the stuff is conveyed to a repository, that supplies the vat, whence the pulp is drawn.

3. In order to cast this pulp into paper, the workman immerses in the vat a mould composed of wire cloth, and furnished with a frame to retain the stuff.

4. Thus he draws as much of the pulp as is necessary to form one sheet, on which he lays a felt, for the purpose of absorbing the moisture; and thus places alternately a sheet and a felt, till he has formed six quires of paper.

5. When the last sheet is covered with felt, the whole is pressed, after which, the sheets are suspended on cords to dry.

6. The next operation, sizing, is performed, by plunging a few sheets together, and turning them in a vessel full of size, into which a small portion of alum is thrown.

7. The paper is now carried to the drying-room, and after being gradually dried, it is conveyed to the finishing-room, where it is submitted to the action of the press; selected, examined, folded, formed into quires of twenty-four sheets, and finally into reams, consisting of twenty quires each.

8. This is termed writing paper; as it is adapted for this purpose by the process of sizing.

9. There are various kinds of paper, such as blotting, brown, and coarse papers, which will not bear the ink.

10. To the above may be added, the different sorts of paper intended for drawing, engraving, or printing; which, although prepared in the usual way, are nevertheless not sized so highly as those papers which are intended for the pen.

11. Among the various vegetable substances employed as

a substitute for linen rags in the manufacture of paper, barley-straw, perhaps, is the most profitable and abundant, but it will only serve for common purposes; the unpleasant tinge it communicates to the paper being extremely prejudicial to the sight.

12. Stained paper is made by applying, with soft brushes, *any of the colours used for tinging other substances, after tempering them properly with size or gum-water.*

13. If the paper is to be of a uniform colour, *the latter must be fixed by several thin coatings, each being suffered to dry before another is applied; as the shade will otherwise appear unequal.*

LESSON 153. — p. 262.

ORDERS OF ARCHITECTURE.

1. To Greece *we are indebted for the three principal orders of architecture, the Doric, the Ionic, and the Corinthian; Rome added two others both formed out of the former, the Tuscan and the Composite.*

2. Each of these has a particular expression; *so that a building or different parts of a building, may be rude, solid, neat, delicate, or gay, accordingly as the Tuscan, the Doric, the Ionic, the Corinthian, or the Composite are employed.*

3. *The columns of these several orders are easily distinguishable to common observers, by reason of the ornaments that are peculiar to their capitals; but the scientific difference consists in their proportions.*

4. *The Tuscan order is characterised by its simplicity and strength.*

5. *It is devoid of all ornament.*

6. *The Doric is enlivened with ornaments in the frieze and capital.*

7. *The Ionic is ornamented with a volute scroll, or spiral horn; its ornaments are in a style of composition between the plainness of the Doric and the richness of the Corinthian.*

8. *The Corinthian order is known by its capital being adorned with two sorts of leaves ; between these rise little stalks of which the volutes that support the highest parts of the capital are formed.*

9. *The Composite is nearly the same as the Corinthian, with an addition of the Ionic volute.*

10. *In their private buildings the Roman architects followed the Greeks ; but in their public edifices they far surpassed them in grandeur.*

11. *During the dark ages which followed the destruction of the Roman empire, the classic architecture of Greece, and Rome was lost sight of, but was again revived by the Italians at the time of the restoration of letters.*

12. *The Gothic style was so called because it was first used by the Visigoths ; but at first it was vastly inferior to that which we now call Gothic, and which exhibits grandeur and splendour with the most accurate execution.*

13. *The Saxon and Norman styles were so called because they were respectively used by the Saxons before the conquest, and by the Normans after, in the building of churches.*

14. *The Saxon style was distinguished by the semicircular arch, which they seem to have taken partly from the Romans and partly from their ancestors on the continent.*

15. *The Norman was distinguished by the following particulars ; the walls were very thick, generally without buttresses, the arches, both within and without, semicircular, and supported by very plain and solid columns.*

LESSON 154. — p. 263.

THE STEAM ENGINE.

1. *General Principle.*—The property by which steam is rendered useful, is its power of *making more room* for itself when confined in too narrow a space. Thus it will often move the lid of a tea-kettle, till it finds some place to escape

at; and if we contrive a moveable lid, the steam drives it up and down with great force.

2. *First Stage.*—Let us take the most simple method first. Suppose a box of brass, of a proper shape, called a cylinder, with a lid which moves up and down, but does not allow steam to escape; if steam be introduced into this box, it exerts its power and forces up the lid. This is the first movement.

3. *Second Stage.*—The lid is now up, and before the first movement can be repeated, it must be brought down; it cannot descend while the steam which drove it up remains in the box; you must therefore cover the box with cold water, and so cool the steam, and change it to water, and immediately the air has power enough to drive the lid down. This is the second movement, and by the frequent repetition of these two movements, the lid moves up and down constantly.

Observe now that the moveable lid has a motion like that of the box in a pump, and by a little addition will give a pumping motion in any part which wants it.

4. From an inspection of a diagram, it will be seen, that as the lid moves up and down in the box, the arm of the lever, joined to it by a rod, will move a little up and down also, and consequently the opposite arm of the lever will move in like manner, and produce a pumping motion on the other side sufficient to draw water, as in a common pump. The whole machine has a sort of see-saw motion. Thus, steam may be applied to pumping: and this was one of its first uses.

5. It was at this stage that the steam engine first attracted the notice of WATT, who was gradually led to the consideration of the defects of the engine just described. He saw that these defects consisted in driving the lid or piston down by the force of the atmosphere; and this defect he succeeded in removing, by making a steam-box also above the lid, and so driving the lid down in the same way as it had been driven up.

6. Another defect was the cooling of the steam-box by cold water; for when the box was thus cooled, the new supply of steam which was to come in for the purpose of repeating the movement was cooled also, while the thing required was, that it should continue hot. This defect he removed, by contriving to let the steam out into a separate box which he kept cool, allowing the first to remain hot. But in order to bring this steam into the new box, and to take off the water produced from the cooled steam, it was necessary to have some good contrivance; this he supplied by making the engine, while at work, supply a pump to keep the cooling box clear of everything.

7. These were essential and most important improvements; they increased the power, saved time, and three parts of the coal used in making the steam. You have to add a fly-wheel to keep up *regularity of motion*, and then you have an ingenious method of obliging the engine to work always at the same speed, even when the steam comes in too fast. The parts already described, with the addition of the boiler, where the steam is made, are the great features of an engine. To apply the motion of the second arm to other purposes, besides that of pumping, requires a very simple contrivance; it is adapted very readily to the turning of wheels, in which the greater part of its labour now consists.

LESSON 155. — p. 263.

THE MANUFACTURE OF WOOLLEN CLOTH.

The different processes in the manufacture of Cloth, though modified by recent machinery in several districts, are as follow : —

1. *Scouring the Wool*. — When taken out of the packs, the wool is scoured in a liquor composed of three parts of clear

water and one of urine, to which soap is added: it is then drained, washed in a running water, and dried.

2. *Beating and Picking.*—The wool is then beaten with rods or hurdles of wood, or on ropes, to clear out the dust and grosser filth. After beating, it is well picked, to clear out the dust and filth that has escaped the rods.

3. *Oiling and Scribbling.*—When the wool is oiled with the oil of olives, the best for this purpose (but inferior wool with common oil), it is carried to the scribbling mill, which consists of a system of cylinders coated with coarse cards, (the wire for forming which is now cut and bent by a machine,) on the surface of which the wool being regularly transferred, at last comes out in one uniformly continued and coherent layer.

4. *Carding and Spinning.*—It is now brought to the carding machine, which is like the scribbling machine, only composed of finer cards, except that to the last cylinder of cards, a fluted wooden cylinder is adapted, which scrapes off the wool in thin rolls. The wool is spun for *woof*, by a machine named a *Jack*; the *warp* is slooped, or spun by a machine called a *Billy*, and afterwards drawn finer by a machine termed a *Jenny*. The *yarn* is then reeled and fit for the weaver.

5. *Sizing.*—When warped it is stiffened with size, made of shreds of parchment, and when dry, is given to the weaver, who mounts it on the loom.

6. *Weaving* is now performed by a spring loom, worked by one person; the spring throws the shuttle backwards and forwards, and the weaver strikes the frame, in which is fastened the comb or reed, between whose teeth the threads of the warp are passed, repeating the stroke as often as is necessary; cloths in general only require two or three strokes, but some require a greater number. The weaver having continued his work till the whole warp is filled with woof, the cloth is finished. It is taken off the loom, by unrolling

it from the beam, on which it had been rolled, in proportion as it was woven.

7. *Sigging*.—When the cloth is taken out of the loom it is *sigged*, or washed in the stock, which consists of pig's dung dissolved in urine and water.

8. *Burling*.—The cloth is now dried and *burled*; that is, the straw, knots, threads, and other filth are picked out with a picker, or pair of small iron nippers; this occasions a considerable number of apertures, which are all closed by the next process.

9. *Milling*.—The cloth is now *milled*, or scoured with soap till it acquires a proper consistency; it is then passed again through the stock to clear it from the soap.

10. *Rowing or Dressing*.—The teazle is used, in this process, by a machine called a *gig-mill*, which smoothes the cloth and raises the nap; but in some countries it is still done by the hand.

11. *Shearing* is performed by a machine. The shearman passes it over the cloth sometimes more than once; even five or six times, if the nap be not sufficiently cut according to the substance of the cloth.

12. *Dyeing*.—It is then dyed various colours.

13. *Straining*.—After the process of dyeing, the cloth is washed in a running stream. Black, blue, and green cloths are often sheared again, after they are taken off the tenters, but not scarlet and white, as those colours are apt to soil. The shear-man now hangs it on the tenters; where it is stretched both in length and breadth enough to smooth it, and bring it to its proper dimensions, without straining it too much; observing to brush it the way of the hair, while yet a little moist on the tenter.

14. *Pressing*.—When quite dry, the cloth is taken from the tenter, and brushed with a machine called a brusher, (except fine cloths, which are never brushed,) to finish the laying of the nap; it is then folded and laid under a press, to make

it perfectly smooth and even, and to give it a little gloss. The gloss is given by laying a piece of vellum or cap-paper in each plait of the piece, and over the whole a square plank of wood, on which, by means of a lever, the screw of the press is brought down with the degree of force which is judged necessary. The cloth is now fit for sale.

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the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 1999). The prevalence of mental health problems has increased in all age groups, but the increase has been most marked in the young (Mental Health Foundation 1999). The prevalence of mental health problems in the young has increased from 1.5% in 1980 to 3.5% in 1990 (Mental Health Foundation 1999).

There is a growing awareness of the need to address the mental health needs of the young. The World Health Organization (WHO) has identified the young as a priority group for mental health care (WHO 1993). The WHO has also identified the young as a group at risk of mental health problems (WHO 1993).

The young are a group who are particularly vulnerable to mental health problems. They are a group who are often the victims of abuse, neglect, and poverty. They are a group who are often the victims of discrimination and prejudice. They are a group who are often the victims of violence and crime.

The young are a group who are often the victims of mental health problems. They are a group who are often the victims of depression, anxiety, and self-harm. They are a group who are often the victims of eating disorders and substance abuse.

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